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# The Missionary Review of the World

VOL. XXXIX. OLD SERIES VOL. XXIX. NEW SERIES

Founded in 1878 by
REV. ROYAL G. WILDER, D.D.

Editor-in-Chief, 1888 to 1911
REV. ARTHUR T. PIERSON, D.D.

JANUARY TO DECEMBER, 1916

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PUBLISHED BY THE
MISSIONARY REVIEW PUBLISHING COMPANY
156 FIFTH AVENUE, NEW YORK

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1916

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DR. HORACE G. UNDERWOOD ADDRESSING A SUNDAY-SCHOOL RALLY OF SIXTEEN HUNDRED PEOPLE, AT THE NORTH PALACE, SEOUL, KOREA

When Dr. Underwood went to Korea in 1885, there were almost no Christians there. To-day there are over 200,000 Protestant Christians, many of whom are actively engaged in volunteer preaching of the Gospel

THE MISSIONARY REVIEW of the WORLD

VOL. XXXIX | DECEMBER, 1916 | NUMBER TWELVE

# SIGNS OF THE TIMES

## INFIDEL MISSIONS IN NEW YORK

THE forces for righteousness have never been more active in the great American metropolis than they are to-day. Not only are there hundreds of churches and missions, but during the summer one organization alone (the National Bible Institute) conducted 2,000 open-air meetings at which about 200,000 people heard the Gospel. Thousands indicated their purpose to become followers of Jesus Christ.

On the other hand, the enemies of God are not idle. The Devil will not readily yield his sway over men, and has enlisted his followers in almost equally active campaigns for the destruction of faith in God and in opposition to the Church of Jesus Christ. Mr. John N. Wolf, superintendent of the Beacon Light Gospel Hall, gives us the following striking facts that should stir every Christian to renewed prayer and active testimony.

While many Christians have been settling back with a sense of security in their Christianity, content to have pastors and a few other leaders take the entire responsibility of extending the Gospel, the "Freethinkers" have been banding themselves together and pledging each other support, until to-day there stands confronting the Christian Church a strong, energetic and persistently busy organized force of infidelity, whose members are actively engaged in denying the deity and authority of Jesus Christ, and attempting to overthrow the Christian Church.

Several infidel organizations in New York City are known by various titles that do not indicate their real character. Among these are "The New York Secular Society," "The Harlem Liberal Alliance," "The Brooklyn Philosophical Society," and "The Church of the Social Revolution," all of which seem to be strongholds of organized infidelity. Their favorite methods of attack are: first, aggressive outdoor meetings; holding meetings at Madison Square and in all the principal thorough-

fares at noon and at night whenever the weather permits. At these meetings Jesus Christ and the Bible are held up to ridicule, and many blasphemies are uttered.

Distribution of infidel literature is a second method of attack. Books and pamphlets written by Tom Paine, Robert G. Ingersoll, Voltaire and others are widely distributed to the young men, who make up most of the audiences, and who eagerly buy almost anything that is offered in that line. A monthly magazine is also published, for the purpose of "Educating the public and freeing them from the bondage of religion."

A third form of this satanic activity is *the debate*, held sometimes at the public squares and sometimes in halls. The favorite themes at these meetings are: The Resurrection, The Virgin Birth, The Trinity, The Deity of Christ and The Authenticity of the Bible. These debates are often carried on by educated and able men, who display considerable familiarity with the subjects. The Enemy of God has able generals.

Another method employed to spread infidelity is the establishment of "Sunday-schools." At least four of these in New York City have come to our attention recently. Boys and girls of the neighborhood are brought together and are taught that the Bible is not true and that Jesus Christ was either a mere man or is the mere creation of somebody's distorted imagination. Not long ago a seemingly prosperous man boasted that his two boys, ten and twelve years of age, could and did "argue Christianity out of their schoolmates whenever the opportunity afforded." What harvest must we expect from such seed sowing?

This aggressive infidelity and agnosticism is a challenge to the Christian Church to proclaim the Gospel by word and deed to the unchurched and unsaved multitudes of men, women and children in our cities. Many pastors and laymen are recognizing the opportunity offered by the street meeting to reach the masses, and year after year, during the spring, summer and fall months, they have gone out into the highways and byways preaching the Word of Life. If the average Christian layman were only half as energetic and enthusiastic in witnessing to his faith as the average "Freethinker" is in voicing his unbelief, the activities of organized infidelity in New York City would be met with such a wave of aggressive evangelism as has not been known since the apostolic days. Men and women, boys and girls would then be brought from under the blighting, damning influence of infidelity into the light and liberty of the Son of God.

## THE NEW JAPANESE PREMIER

MANY of the references in the American press to the new Japanese Cabinet speak of the Premier, Count Terauchi, as militaristic and bureaucratic, and anticipate from him an aggressive and energetic foreign policy, a reactionary and repressive administration at home and, in general, an era of bold nationalism which will please the jingo element in Japan. Some of the Japanese papers

speak in the same tone of the Premier and share these anticipations. When such expectations are formed it is often difficult, even with good intentions, to disappoint them. History is too ready to provide what is demanded of it. But there is good ground for rejecting these judgments and forebodings.

It is true that Count Terauchi is a soldier and has the confidence and regard of the military element in Japan, but he has never fought in wars which he brought on. His career in Chosen has been firm but pacific. Some of the most peace-loving Japanese statesmen preferred him as Premier to his most probable rival, on the ground that they believed he would pursue a more conciliatory or irenic course with regard to China and would work for the upbuilding of Japanese character at home, as he had striven by schools, good roads and energetic economic measures to improve Korean character and to promote the entire assimilation of the Koreans and the Japanese.

In an address to the prefectural governors soon after taking office, the new Premier avowed just such purposes as these. He promised that his constant aim would be to uphold justice and to use particular circumspection with regard to the foreign relations of the country, so that its faith with other nations should be kept above reproach. He wished in particular, he said, to maintain friendly relations with China and to place the peace of the Far East on a secure footing. The Premier urged that preparation be made for a reactionary period in trade immediately after the war was ended, the accumulation of specie to strengthen the currency system and the stimulation of the production of articles for export. He emphasized especially a need of national reform based upon the inculcation of the virtues of loyalty to the throne, filial devotion, clean living, honesty, industry, sense and honor. "The efficiency of our national defense depends largely upon the personal character and health of the people and also upon their economic development," he declared.

All friends of Japan will rejoice to credit these assurances and to hope for a peaceful and constructive administration under one who will seek peace the more steadfastly because he knows the horrors of war, and who will strive to promote the moral well being of the nation because he knows that righteousness and not force is the true basis of national greatness and prosperity.

## VIEWS OF ANCESTOR WORSHIP IN CHINA

WHEN, at the Shanghai Missionary Conference of 1877, the subject of ancestor worship was discussed at length, the prevalent feeling of opposition was the only one to find full expression. In 1890, when the missionaries came together at the same city in a second General Conference, three strong objectors to the ordinary view raised their voices against the orthodox presentation of the subject. At the Centenary Conference in 1907 ancestor worship was again discussed, but this time with scarcely any objection to the more liberal views which

seventeen years before had caused a demand for a division of the house in order to isolate those holding dangerous semi-heathen positions, as some regarded them. This gradual movement toward the position of the Jesuits in the seventeenth century, which divided the Romanists of China into two warring camps and which involved Popes in a controversy with China's most eminent emperor, Kang Hsi, is one of the signs of the times in this day of wide interest in universal religion, even in its lower animistic stages.

A long communication has been sent us, written by a consular officer of many years' residence in China. As a true Christian and as one who, through the courts and otherwise, has had occasion to study the subject under consideration, he has arrived at certain convictions which approximately coincide with those of the three dissidents almost outlawed by the General Conference of 1890. His general conclusions are stated in these words:

"To my mind, it is clear that to be successful the Church of China must be a truly Chinese Church. Its spirit will be one with the Christian spirit throughout the world; but its form, ritual and festivals, its outward aspects, should be distinctively Chinese and conform to Chinese traditions. As such it would be a bulwark of national life and would be a part of it, not as now a mere excrescence, foreign in form, tradition and tendency. Before it can become truly Chinese, a formula must be found for ancestor worship."

Probably two-thirds of the Chinese missionaries would agree with this contention; but relatively few would assent to all of his proposals looking toward this objective.

As a British official dealing with Chinese lawsuits, he has realized the value of ancestral tablets and the Chia Miao (family temples, literally) in which they are kept. Cases in which Christians have been ostracised, disinherited and deprived of patrimony because of their attitude toward ancestral worship, or of their destruction of the tablets ("seats of the soul"), have come to his attention. Cases of another sort, in which official position has been secured through "family coherence," as he calls the help from clan and the immediate family in the old examination system, involving the successful civil service candidate in obligations to cousins to the *n*th degree, make him realize how impossible it is for an upright official to accept all family obligations. Christian principles are essential to alter many things in official practise, and how can Christianity be accepted as the transformer of life when this primal substratum of the family, ancestor worship, is tabooed by the Church? He asserts:

"Christianity is in essence too strongly individualistic a religion to assimilate the doctrine of Chinese filial piety. But if Christianity adapts itself to conserve the civil forms of this tradition, I firmly believe that it will reenforce and vitalize the national life and morals to the benefit of the country. It would, moreover, have a much better chance of influence for good than it has, so long as it is anti-official and antagonistic to the national tradition."

All this sounds very much like the reasoning of three centuries ago, when Ricci's followers, as Jesuits, argued the case with their opponents

of the Dominican and Franciscan Orders. That statement does not at all settle the question, for it is becoming increasingly acute in the New China of to-day, with its tendency to independence in religion and with so many of the younger missionaries in favor of a more liberal view of such worship.

It is inevitable that this theme will be resuscitated and much debated; but in our opinion it is not a matter that the Occidental Christian, nor the Occidental theological professor, can discuss profitably. It is a problem so dependent upon an intimate knowledge of Chinese literature and of Chinese sentiment and usage that only Chinese scholars and competent foreign sinalogues can settle it at all satisfactorily. For Americans to pronounce upon the question would be as futile and as stultifying as was the action of Roman pontiffs of the seventeenth and eighteenth centuries in the case. We firmly believe that Chinese Protestant Christians will realize the true inwardness of these practices and will solve the problems of ancestor worship in the spirit and with the wisdom of our generation and of Christ.

## THE REVOLT OF MOSLEMS

REFERENCE has already been made to the uprising of the Sherif of Mecca against the authority of the Sultan of Turkey. Is this one way in which God is making the wrath of man to praise Him?

Dr. J. Wilkie, of the Gwalior Presbyterian Mission, India, sees in this another indication that Turkey is digging her own grave. He writes: "When the war broke out the Young Turkish Party saw glory for themselves, and Enver Pasha and his party compelled Turkey to throw in her lot with the Central Powers. Slowly, however, Turkey is reaping the fruit of her act. Russia has already taken a fairly large bite out of Turkey's most flourishing provinces. Most of Europe had previously been taken from her, and before the war is over she will need to pack up for some more congenial clime—if any such is left to her. Asia Minor, Syria, Palestine and all the old hoary fatherland of the race seem in a fair way to pass into other hands.

"The most severe blow of all was, however, aimed at the autocracy at Constantinople when the Sherif of Mecca seized the holy places of the Moslems and began driving out of old Arabia all signs of the authority of the Sultan."

What does this mean? It is a revolt of those who are wearied with Turkish control, especially with the Young Turks and what are called the Advanced Thinkers. This reform party have brought in many changes not only in Turkey but in all the Moslem world where they have had influence. The conservative Moslem parties have been successively pushed out of office in Egypt, Turkey, Persia and Morocco. The true Moslems, however, declare emphatically that "reformed Moslems are Moslems no longer." The Sherif of Mecca is therefore opposed to the Young Turks on both religious and on political grounds. In his

revolt against Turkey he turns for protection to Great Britain as a nation favorable to the preservation of Moslem control of Moslem shrines.

The reformed Moslem parties are purely political, and their "Pan-Islamic League" and "All India Moslem League" are efforts to preserve a dying Moslem political power. The "Holy War" in Persia and the Armenian outrages have also been spasmodic attempts to save a dying state.

The "Orthodox" Moslems in Arabia are breaking away from Turkey, since there is no longer a recognized head of Islam in Turkey. The Sherif of Mecca now aspires to this position as a religious rather than as a political office. Turkish government in Arabia has been a failure there as elsewhere, and their loss of even nominal authority is a blessing to mankind. Soon practically all of the Moslems of the world will be under Christian governments, and it is hoped that Islam will cease to be a national religion.

Whereas a century ago almost all Moslems were under Moslem rulers, it seems inevitable that the time will come when the entire Moslem world will be under Christian or at least under non-Moslem governments. When will the time come when Moslems will loyally acknowledge the sovereignty of the Lord Jesus Christ as supreme over Mohammed?

## IS JUDAISM DISINTEGRATING?

NOT only is Mohammedanism breaking as a result of the war, but, according to Rev. Mr. Webster, missionary of the United Free Church of Scotland in Budapest, there are signs also of the break-up of Judaism. A Jewish writer says: "All that goes to comprise Judaism has been battered well-nigh to death by the war." Mr. Webster calls attention to the great migration of Jews from Poland and elsewhere, and says:

"The whole situation is one which Christians cannot view with equanimity, for the matters mentioned, together with the varieties of language spoken by the Jews, the differences in their educational and mental training, in their past political and social environment, their materialistic instincts, the ramifications of their influence on the life of other peoples, all indicate an acute problem; but the upheaval, the disintegration, the soul-hunger, the new groupings and new conditions mark also a perfectly unique opportunity."

All these sorrows of Israel call the Church to realize a danger, to regard a need, to show faith in the power of her own Gospel, and they challenge her to deal with her Jewish mission imperially and practically. The Church requires, more than ever, Jewish mission boards of men who have specialized in the Jewish question, who know the field, are acquainted with Jewish life and thought, conversant with the varieties of Jewish mission work, and therefore able to decide on the demands of the situation.

# EDITORIAL COMMENT

## RELIGION AND LIBERTY IN KOREA

THE able article on "Religious Liberty in Chosen," which appears in this number, is one of unusual interest. Mr. Komatsu is a fine type of the modern Japanese official. After a course at the Doshisha at Kyoto, the Christian College formerly conducted under the American Board and now under the auspices of the Congregational Churches of Japan, he spent several years in the United States at Yale and Princeton Universities. Educated, alert and capable, his abilities were soon recognized by the Japanese Government, and although he is still a comparatively young man, he was appointed by General Terauchi, now Prime Minister of Japan, to the important post of Commissioner of Foreign Affairs of the Government-General of Chosen.

Commissioner Komatsu writes, of course, from his own viewpoint, and in doing so naturally expresses some opinions and makes some statements with which American readers will not be in entire accord. We have, however, gladly given to him the freedom of our columns, and think it most helpful that he has courteously responded to our request. The length of the article and the importance of using it promptly, in spite of its arrival after our pages were filled, has led us to use it in this number in a slightly abbreviated form. Without any change in the statements or opinions expressed, we have left the honorable Commissioner to speak for himself.

It is significant that a responsible Japanese official of high rank should avail himself of an opportunity to state the views of his Government on a domestic issue before English readers on the other side of the world. It affords an additional evidence that the Japanese desire to have a friendly understanding with American and British nations. The era of national isolation has passed and governments can be no longer indifferent to the public opinion of mankind. The Japanese justly claim the right to make their own regulations regarding internal affairs, but they also understand that in this day of international relationships and intercommunication the sentiment of the world must be taken into account. So fully do the Japanese act upon this fact that for several years they have published in English a voluminous "Annual Report of Reforms and Progress in Chosen," in which they carefully explain what they are doing in Chosen and what their plans are for the future.

The pages omitted from Mr. Komatsu's article refer chiefly to "The Korean Conspiracy Case." This involves so many differences of opinion and such disagreement as to what are the facts that it might cause useless controversy and misunderstanding to enter into a discussion

of the subject. It is now passed, and we trust is settled. We could have wished that he had qualified the words "plot" and "attempt" by the word "alleged," since many, even of the Japanese, hold that the accusations were not proven. The court proceedings in this now celebrated case were published long ago in English, and have been read by many persons not only in the Far East but in America and Great Britain. Anyone, reading that bulky pamphlet, can form his own opinion on the basis of the original documents. Mr. Komatsu is undoubtedly right in mentioning this case as one of the causes of misunderstanding between the Japanese Government and the missionaries and Korean Christians.

The educational regulations of the Government-General in Chosen form, however, the main issue at present. A careful distinction should be made between the legitimate end which the Japanese Government is seeking and the wisdom of some of the methods used. The end is the amalgamation of Chosen as an integral part of the empire of Japan, the assimilation of its people with the Japanese, and the development in them of a national spirit as citizens of the greater Japan. With this purpose we are in hearty sympathy, as are the missionary boards at home and an overwhelming majority of the missionaries in Chosen.

All agree, too, that the Japanese Government-General is unquestionably right in regarding education as essential to the realization of this policy. Accordingly, we rejoice to see the Japanese developing a system of free public schools. We cordially concur, also, in the conviction of the Japanese that public schools maintained by the Government should exclude distinctively religious teaching. The reasons for separating education and religion in the public schools of the United States are made even stronger in Chosen by the presence of Confucianism, Christianity and a medley of rival sects of Buddhism. Of course, we cannot expect the Government to turn its public schools over to any one of the religions, and in a land where non-Christian faiths still far outnumber Christianity, we may be thankful that the Government schools do exclude religion.

The point at which we differ from Mr. Komatsu's view is as to the right of religious people to teach religion in the private schools which they privately carry on at their own expense. It is right that the Japanese should require such schools to maintain a definite educational standard, but every other civilized government in the world freely accords to religious bodies the privilege to teach religion in private schools in which attendance is voluntary. There are thousands of such schools in the United States, Great Britain and Canada, and the same privilege is enjoyed by mission schools in the British possessions in Asia and Africa and in the Philippine Islands.

True friends of Japan in America and Great Britain regret that the Government-General of Chosen has adopted a policy which, by requiring the omission of religious education from the curricula of these privately supported mission schools, may result in the closing of many

of these schools that mean so much to the moral and intellectual development of the Koreans.*

While we differ from Mr. Komatsu in his viewpoint and think that he has not made clear the distinction between religious education in public and in private schools, we are sure that our readers will share our high appreciation of the marked ability and candor with which he has presented the subject.

## POSITIVE MESSENGERS WANTED

FIFTY years ago the Foreign Missionary problem was much more simple than it is to-day. Then there were comparatively few boards engaged in the work, and there were not as many Protestant missionaries in all the foreign fields as are sent out now in one year. Then the evangelistic missionary predominated and theological training was considered most important. To-day the medical, educational, industrial and social departments of the work have become so large that they are sometimes in danger of absorbing or overshadowing the evangelistic.

Money then was difficult to secure, even in small amounts, and giving was a direct result of prayerful consecration. To-day foreign missions have become more popular through the advocacy of prominent men and women in all walks of life. Philanthropy has extended its interests to foreign lands, and larger gifts, like those of the Rockefeller Foundation, have made possible magnificent achievements in medical and educational work.

Fifty years ago there was more of an appeal to heroic self-sacrifice, for the pioneer work called for many hardships and dangers that do not now normally exist in most mission lands. The missionary was isolated and was called upon to do everything, from reducing a language to writing to building a boat.

The new situation both at home and abroad; the changes in theological views in some seminaries; the larger number of recruits called for and the different basis of appeal in much educational, medical and student work have made it much more difficult to select candidates with strong evangelistic purpose and clear and positive convictions as to the deity of Jesus Christ, the miracles of His life, birth and resurrection, the authenticity of the Bible and the necessity for spiritual regeneration and guidance.

In the apostolic days the call of the Holy Spirit set apart only those men best fitted to establish living churches in new fields. None were called with merely philanthropic interest in their brother men, and none who were uncertain in their distinctly Christian message. The men and women who have been truly successful, those who have been instrumental in converting cannibals and idolaters, in establishing praying and

*This question is to be more fully disccussed by Dr. Arthur J. Brown, the Secretary of the Presbyterian Board of Foreign Missions, in an article entitled "Japanese Nationalism and Mission Schools in Chosen" in the January number of the *International Review of Missions*.

witnessing churches, have been men and women not only of fine Christ-like spirit but of deep prayer life and strong convictions as to fundamentals. This is the kind of men and women needed to-day. These are the men and women called for from the mission fields. Intellectual talents, practical experience and other qualities are desired, but spiritual-mindedness and spiritual power are the prime requisites for those who would be God's ambassadors to non-Christian lands. These qualities are necessary to enable the missionary both to resist temptations to sin and compromise and to build up a living, growing, healthy Christianity in foreign lands. While we emphasize the need for high ideals of efficiency and adaptability, we must place the chief emphasis on spiritual equipment; we must make the basis of appeal for new missionaries that of Christ sending His ambassadors to give the regenerating Gospel rather than that of philanthropists who wish to help their fellow men to a higher physical, mental and spiritual plane of living. The Church of to-morrow in China, Africa and elsewhere will depend on the ideals and measure of spiritual power in those who are laying the foundation to-day.

May God thrust out into His harvest fields only the laborers who have been clearly separated and empowered by the Holy Spirit.

## MEDICAL MISSIONARY CRISIS IN INDIA

SO impelling has been the call for medical help in connection with the Great War that India has given up many of its male medical missionaries for military service. During the past two years British physicians especially have felt the call to offer their services to a base hospital or to an appointment with the troops on the battle-front.

Dr. R. H. H. Goheen, in charge of the Vengurla Mission Hospital, calls attention also to another reason why the medical mission work of British and Continental societies suffers during the war—the obvious reason of a reduced financial support from Europe. Also the increased cost of operation indicates the need of increased support. Medical supplies catalogues indicate a rise in price of not less than 50 per cent for the simpler drugs, e.g., epsom salts, and of as much as 600 per cent for the less common but none the less necessary drugs, e.g., sodium salicylate.

India's need for medical aid has, at the same time, become greater than ever. British medical officers, formerly in charge of civil hospitals and dispensaries, have been withdrawn for military service, and their places are now filled by subordinates. This, of course, puts in the hands of many locally trained Indians greater responsibilities than they ever dared to expect, and should help in their development. The Indian populace suffers, however, because of the absence of the trained men.

America especially is helping over the crisis in the medical missions of India by supplementing the reduced forces of many mission hospitals; by increasing gifts so as adequately to maintain existing work, and by providing for the additional work made necessary because of the withdrawal of the British medical officers from India.

# Religious Liberty in Korea

BY THE HON. MIDORI KOMATZU, LL.B. (YALE), M.A. (PRINCETON)

Secretary General of the Central Council, Commissioner of Foreign Affairs, of the (Japanese) Government-General of Chosen.

*At our request the Commissioner of Foreign Affairs has sent the following authoritative statement showing the Japanese view of "Religious Liberty in Korea." This is published in the hope of creating a better understanding of the position of the Japanese as to the teaching of religion in mission schools and other subjects. The Commissioner explains that there is no ground for doubting that full religious liberty is allowed in the Empire.*—EDITOR.

IT is evident that a certain misunderstanding and misgiving are entertained in some quarters in regard to the policy and plans of the Japanese Government concerning the administration of Korea, particularly so with reference to the regulations concerning religious work and the extent of religious freedom thereby granted in the peninsula. In complying with the Editor for a statement on the subject I may be able to assist in making clear what the Japanese Government is seeking to accomplish in this part of its domains.

## RELIGIOUS LIBERTY—EASTERN AND WESTERN

Korea now forms an integral part of Japan, and the constitutional guarantee of the Empire for the freedom of religious belief applies equally to the new dominion.

During the Middle Ages religion exercised in Western Europe a preponderating influence, internal as well as international, giving rise to bloodshed and innumerable occasions for strife. With the progress of time, however, the emancipation of conscience and freedom of belief came out triumphant after centuries of struggle and are now regarded as of the utmost importance to individual happiness and the public welfare. This principle of freedom of religion and worship first received practical recognition in the time of the French Revolution and of the War of Independence in the United States of America. Since then, the principle has gradually won approval in other civilized countries, and the people living in such countries enjoy entire freedom of religious belief, although some countries still maintain a State religion or favor a particular creed in the organization of their social structure or in their system of education. Great Britain and Germany are notable examples of such countries. In the United States, it was provided in Article I of the First Ten Amendments that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, etc." It is obvious that this amendment was adopted for the reason that to force upon a nation a particular form of belief, by the State establishment of a religion, was

injurious to the natural development of its people; for it would impede their intellectual advancement by free competition, not to speak of diverse prejudices emanating from the mixing of religion with politics.

While in France the freedom of religious belief was declared when the First Republic was established, it was only in recent years that the Government took definite steps aiming at a complete separation of State from Church. A law was promulgated on December 9, 1905, in which it was declared that the Republic guaranteed the liberty of conscience, that it did not recognize any religion, and that it could not grant any allowance or subsidy to any cult whatever.

In order to carry out the principle of the separation of State and Church, the French Government went so far as to cause all estimates relating to religion hitherto included in the budgets of villages, towns, cities, provinces and the State to be struck out. Moreover, all lands and buildings belonging to the State, but used by churches and theological schools as well as by priests as residences, were confiscated and transferred to the possession of villages, towns, cities, provinces and the State, respectively.

Italy naturally experienced greater difficulty in effecting the separation of State and Church. Cavour proclaimed the doctrine of a free Church in a free State; but he found it impossible fully to carry out the principle in his country, where the dominant religious body was most intimately intertwined with the public life. The State has, however, abandoned the right of nomination to ecclesiastical offices, while the bishops are no longer required to take an oath of allegiance to the King. The State has also renounced all control over the seminaries for priests; and the Church has been granted the freedom of meeting, of publication, and of jurisdiction in spiritual matters. Conversely, acts of the ecclesiastical authorities have ceased to be privileged; they have not only no legal force if they are contrary to the law or violate private rights, but are not even exempt from the provisions of the criminal code.

### CONSTITUTIONAL GUARANTEE IN JAPAN

Japan is in a more fortunate position in carrying out the principle of complete separation of Church and State than most of the civilized nations in the Occident. Article XXVIII of the Constitution of the Empire of Japan, which was promulgated in 1889, provides that

> "Japanese subjects shall, within limits not prejudicial to peace and order and not antagonistic to their duties as subjects, *enjoy freedom of religious belief.*"

It may be contended that the freedom of religious belief in Japan is not unqualified but conditional, and, therefore, it cannot be regarded as such in the same sense as in the United States. But no such thing as absolute liberty in any branch of human activity can be conceived as existing in any civilized country. Such liberty which Madame Roland denounced as being responsible for the commission of many crimes in its

name was no true liberty at all. Liberty is freedom of action without trespassing on the same liberty of others. *It is the result of law, not of the absence of law.* Dr. Burgess, of Columbia University, defines freedom of religion and worship in his valuable treatise on "Political Science and Comparative Constitutional Law." After alluding to the case of Reynolds v. the United States, in which constitutional immunity of the individual in respect to the freedom of religion and worship was fixed and determined, the learned gentleman says:

"The free exercise of religion secured by the Constitution to the individual against the power of the government is, therefore, confined to the realm of purely spiritual worship; i. e., to relations between the individual and an extra-mundane thing." Dr. Burgess then sums up:

"So soon as religion seeks to regulate relations between two or more individuals, it becomes subject to the powers of the government and to the supremacy of the law, i. e., the individual has in this case no constitutional immunity against government interference."

This is precisely the kind of freedom of religious belief guaranteed by the Constitution of Japan. Whatever his belief, no believer in any religion, on the ground of serving his God, has the right to place himself outside the pale of the law in a civilized country and so free himself from his duties to the State, which duties he is bound to observe as being one of its constituents. So long as a belief or conviction is confined to the operations of mind, it is beyond the controlling power of the government; but as soon as it appears in the form of worship, in the method of propagandism, in the formation of associations and in public meetings, the government will instantly be obliged to interfere for the sole purpose of maintaining public peace and order by means of general legislation or police regulations.

## REGULATION OF RELIGIOUS EXERCISES

While there is thus no disparity in the principle of religious liberty between Japan and the United States, the Japanese Government is more deeply concerned than the American Government in regulating religious exercises. The reason is that there exist in Japan more different religions with their numerous sects and denominations than in the United States or in any one of the European countries. Besides, in the latter countries, where Christianity is regarded as the only true religion, religious liberty is generally considered to mean the freedom of believing either in Catholicism or in Protestantism; while in Japan, including Korea, it means the freedom of embracing any of the existing religions and their branches, which amount to the number of more than seventy, besides more than a dozen denominations of Christianity.

According to Professor Tiele, ethical religions may be divided into (a) communities in which the bond of the nation is a law under divine sanction, such as Jainism, Brahmanism, primitive Buddhism, Taoism, Confucianism, Mazdaism, Mosaism and Judaism, and (b) communities

which are religious and universalistic, i. e., Mohammedanism, Buddhism and Christianity. Now, of all these, Brahmanism, Buddhism, Confucianism, Taoism, Mohammedanism and Christianity, with their numberless sects, are at present obtaining in Oriental countries, and the constitutional guarantee of the freedom of religious belief in Japan extends to each and all of these religions.

In Korea, the majority of the people are followers of Confucius, while the rest are mostly believers in Buddhism, only some 350,000 out of 15,000,000 souls being Christian converts. Then there are existent in this peninsula at least four sects of Shintoism and more than fifteen sects of Buddhism, while, excluding the Salvation Army and the British and American Bible Societies, Christianity is represented by ten denominations of Protestantism and three of Catholicism, besides three branches of the Japanese Christian Church. As to missionaries working among the Korean people, they are of five different nationalities, namely: American, British, including Canadian and Australian, French, Russian and German.

### AFTER THE ANNEXATION OF KOREA

When Korea was annexed the Government of Japan decided to incorporate the new territory into the Empire as an integral part, but not as a dependency or colony, and to accord the Koreans the same treatment as the Japanese, except in cases where treaties or special laws provided otherwise. In a proclamation issued on the occasion of the inauguration of the new régime, the Governor-General declared with regard to religious liberty in Korea as follows:

"The freedom of religious belief is recognized in all civilized countries. There is indeed nothing to be said against anybody trying to gain spiritual peace by believing in whatever religious faith he or she considers to be true. But those who engage in strife on account of sectarian differences, or take part in politics, or pursue political intrigues under the name of religious propaganda, do injury to good manners and customs, and disturb public peace and order; and as doing such shall be dealt with by law. There is no doubt, however, that a good religion, be it Buddhism or Confucianism, or Christianity, has as its aim the improvement, spiritual as well as material, of mankind at large, and in this not only does it not conflict with the administration, but really helps it in attaining the object it has in view. Consequently all religions shall be treated equally, and, further, due protection and facilities shall be accorded their legitimate propagation."

From the above quotation it will be observed that the Governor-General of Chosen is bound not only strictly to observe the principle of religious liberty, but the proclamation shows also an appreciation of the real aim of religion. Accordingly the Government has always been prepared to extend, as far as possible, a helping hand to the propagation of religions. In many instances, the Government has sold or leased to foreign missions land or old buildings belonging to the State at moderate prices or nominal rents, and such land or buildings as are exclusively used for religious purposes are exempt from taxation.

To cite an instance of special grace, a yearly grant of 10,000 *Yen* ($5,000) was made for some years by the Governor-General to the Korean Y. M. C. A. in aid of its educational work. The principal representatives of different religious bodies are included in the list of guests privileged to be invited to parties given by the Governor-General on not only formal but on private occasions. In short, it may safely be said that Korea enjoys the same liberty as the mother country, if indeed the new colony is not shown more favor in religious matters.

How is it then that any misunderstanding should be entertained in some quarters concerning the policy and plans of the Governor-General of Chosen in regard to religious liberty, while in the mainland of Japan no such thing is noticeable? In my opinion two causes give rise to such misunderstanding. The one is the so-called "Conspiracy Case" and the other the regulations recently promulgated with regard to education in private schools and religious propagation.

## THE SO-CALLED "CONSPIRACY CASE"

The Conspiracy Case was really nothing more than an attempt at assassination of the Governor-General by a number of Korean malcontents. Due, however, to the fact that some of the ringleaders of the plot were connected in one way or another with the mission schools at Sen-Sen [Syen Chun], and that some of the prisoners intended to involve certain missionaries in the case by alleging that the latter acted or spoke in such a way as to encourage them in their attempt, the case assumed an altogether disproportionate dimension and the missionaries concerned directly or indirectly volunteered to take an active part in the movement [for the defendants], which resulted in producing an entirely opposite effect to what they originally aimed at. . . .

A secret dispatch sent to the Edinburgh Conference Continuation Committee by two of the missionaries, and which was reproduced in the *China Press,* wantonly charged the Government with a plot to drive Christianity out of Chosen and so constituted a "moral conspiracy case" against the authorities. Since the dispatch was private and its publication was entirely unauthorized, the Government had no choice but to refrain from making a public refutation of the grave accusations therein contained. So the accusations remained without being officially denied, giving rise to misunderstanding in certain quarters as to the attitude of the Government towards Christian work in Korea.

## NEW REGULATIONS FOR PRIVATE SCHOOLS

The second cause responsible for misunderstanding is the promulgation of amended "Regulations for Private Schools and Regulations for Religious Propagation." In the former regulations a fixed course of studies is set forth to be observed in private schools, it being practically the same as the one fixed for public schools. The chief aim of this pro-

vision is to bring all educational organs, private as well as public, aiming at giving a national or general education, under a uniform and efficient system. Accordingly, religious teaching and ceremonies were excluded from the curriculum provided for private schools which intend to give a general education.

Now at the time the regulations were promulgated, there existed in Korea 1,242 private schools, officially recognized, to which the regulations were to be applied, and of these 473 schools were under the management of foreign missionaries belonging to various denominations. As a rule Bible teaching was included in the course of studies of these mission schools. In consideration of the difficulties these schools would experience if they were required immediately to give up religious teaching, the Government granted them a period of grace of ten years in which to comply with the provision in question.

Now it goes without saying that it is the duty of every good government to bring up a people capable of succeeding to the present generation with credit and to secure for the State a strong and lasting foundation. Education, therefore, must be shaped in accordance with the needs of a State and in such a way as to contribute to the maintenance of *its national characteristics*. Accordingly private schools cannot be exempt from the general educational policy of the Government; for if they be allowed, on account of their being managed by private persons or corporations, to give an education along diverse and unrestrained lines to suit their own peculiar bent, a State will not only be unable to give its citizens a uniform and complete education, but it will furnish reasons and opportunities for religious strife to occur, especially in such a country as Korea with its many private schools maintained and managed by the numerous denominations and sects of Buddhism, Confucianism and Christianity.

Under the old Korean Government, little attention was paid to national education, and private schools were allowed to carry on the education of children in the old-fashioned way, Chinese classics and caligraphy being the chief subjects taught. It was but natural that missionaries felt themselves in duty bound to take up educational work along modern lines, and so a large number of schools were brought into existence by them. For this great credit is due to them, and their educational work is highly appreciated by the present administration, which was no sooner inaugurated than it began to pay serious attention to the improvement and development of the educational conditions of the country.

Year by year the present Government has established new schools for the Korean rising generation until to-day there are in the country more than four hundred public elementary schools, besides several higher institutes giving a medical, legal, technical or agricultural education. It is the purpose of the Government-General of Chosen further to improve the educational conditions of the country by establishing many more schools and by introducing exactly the same system of education as in Japan. It was in consonance with this purpose that the Government

promulgated the Regulations for Private Schools, inevitably involving the separation of religion from education, for these are nothing more than a natural consequence of the application of the fundamental principle of the general administrative policy already fully expounded.

As, however, the advisability of this particular provision has been questioned by some of the interested persons connected directly or indirectly with missionary work in Korea, it does not seem outside of the present purpose to explain here briefly the reason which prompted the authorities to adopt it. It is the opinion of the authorities that, since the freedom of religious belief is constitutionally guaranteed, thereby precluding the subjection of anyone to any disadvantage on account of his or her religious faith, the separation of religion not merely from politics but also from education is requisite in order that the benefit of the guarantee may be fully attained. For if a school posing as giving a general education to children of a certain community, say a village, be permitted to include particular religious teaching in its regular course of study, the inhabitants of such a village, other than believers in that particular religion, would practically be deprived of acquiring a general education should there be but one school in their village, as is generally the case in Korea. If that particular religion happened to be Confucianism or Buddhism, as would most likely be the case in Korea, children of Christian converts would find themselves confronted by the awkward predicament of either being compelled to deny themselves the benefit of an education or subjecting themselves to a religious teaching their parents would naturally dislike being given them. This disadvantage would be still greater in the case of mission schools. Dr. Baird, the former President of the Union College of Pyeng Yang, held the opinion, no doubt shared by many missionaries, that students and pupils of mission schools should be recruited from among Christian families only, so that the atmosphere of the schools might not be contaminated by the mixture of unbelievers.

It was in view of this that the Regulations under consideration were promulgated, their aim being to secure to people of different faiths perfect freedom of belief without being placed in any disadvantageous position as regards the education of their children. As it is, the Regulations concern only such private schools as are giving general education, and do not affect schools giving special instructions or seminaries or other schools teaching theology or giving religious instruction of a particular sect or denomination. Sunday schools are also left entirely unaffected by the Regulations. At all events, the Regulations do not contain any clause causing obstruction or inconvenience in the way of religious propagation or the carrying on of religious instruction independently of general education.

In the main land of Japān, primary education has entirely become a State function under a compulsory education law where no room is left for the existence of missionary schools of similar grade; and the same

conditions are expected to prevail in Korea before long. As to higher educational institutions, I am of the opinion that different missions should establish colleges or universities in Korea along the same line as in the United States, where Yale University was established by Congregationalists, Princeton by Presbyterians, and Harvard by Unitarians, but no religious teaching is included in any of their curricula, religion being taught separately at the theological school or seminary attached to each of them. We should welcome the establishment of such institutions in Korea, as they conflict in no wise with the principle of the separation of education and religion.

### SOLUTIONS OF THE PROBLEM

I have received communications on the subject from many notable gentlemen, including Sir A. H. L. Fraser, Chairman of the European Section of the Edinburgh Continuation Committee, the Rev. Frank H. Paton, Foreign Missions Secretary of the Presbyterian Church of Australia, the Rev. Dr. R. P. Mackay, Secretary of the Board of Foreign Missions of the Presbyterian Church in Canada, and the Rev. Dr. Arthur J. Brown, Chairman of the Foreign Missions Conference of North America. It was the last named gentleman who first opened the discussion on the question, treating the subject in his judicious and sensible manner, and eventually finding an approximately satisfactory solution of the delicate problem. I trust that all of these gentlemen have now fully appreciated the actual state of things under which we have to carry out the difficult task of uplifting the Korean people.

At the same time I cannot help entertaining some misgiving whether all of them have clearly comprehended the motive of our educational policy, as I find among their communications on the subject such a statement as that "all we desire is liberty to carry on our evangelistic, literary, medical and educational work along the lines enjoyed by us in our own land and in any other free and civilized community." It will thus be seen that some of them entertain the thought that such liberty is denied to foreign missionaries in Korea. One indeed seems even to hold the view that, if the liberty to teach religion is denied to a school, there can be no religious liberty, and if religious teaching is excluded from schools, such schools might be regarded as lacking a moral foundation.

It does not require much arguing to prove the error of such a view. For, if it be tenable, it follows that there is neither religious liberty nor moral foundation in the public schools of the United States, where religious instruction is excluded. It might be contended that the United States Government does not interfere with private schools. But is not the very fact that religious teaching is excluded from public schools sufficient evidence to prove that such teaching is unnecessary, if not undesirable or harmful, in a general education? There is no reason that the same logic should not be applicable in the case of private schools. It must also be borne in mind that, being a very highly civilized country,

the United States can afford to adopt the *laisser faire* policy towards private schools, but such a policy is too far advanced to be adopted in the administration of Korea.

At all events, the aim of the policy of the Government of Korea is to accord the fullest liberty of action to all agencies of human advancement, whether religious, literary, scientific, medical or educational, on condition that none of them interfere, conflict or mix up with another. This condition is absolutely necessary in order to secure to each of them its free and perfect development.

## REGULATIONS FOR RELIGIOUS PROPAGATION

Now let me briefly deal with the Regulations for Religious Propagation. We were far from expecting that the Regulations would arouse even the slightest concern among the foreign missionaries. As a matter of fact, no restriction whatever is imposed by the Regulations on religious belief, but they simply provide certain rules for the ways and means of religious propagation. As I have already mentioned, there exist in Korea many sects and denominations of religions other than Christianity, while the Christian converts number only 350,000 out of a population of 15,000,000. Nothing, therefore, could be farther from the truth than to regard the Regulations, which are general in their character, as being aimed against Christian Missions.

Three articles of the Regulations, however, appear to have given rise to the apprehension of the missionaries. The first of these is Article 4, which runs as follows:

> "In case the Governor-General of Chosen considers improper the methods of religious propagation, the authority of religious superintendents, the methods of superintending propagation work, or the personnel of superintendents of propagation work, he may order changes in them."

Now there have occurred not a few cases in which superintendents of propagation work belonging to sects of Shintoism or Buddhism have acted in such a way or resorted to such methods as to make their work detrimental to good morals or public order, and these acts of theirs have often given rise to criminal prosecution. The Government must always be vigilant to safeguard innocent individuals against impostors who dare to make use of religion for the furtherance of their own selfish interests. The aim of the article in question is to control such people, so no decent Christian missionaries, duly appointed and dispatched by properly instituted mission boards, need fear it in any wise. It may be added here that among independent and self-appointed missionaries working in Korea, there are at least two persons in my knowledge who can scarcely be called missionaries, for their principal business appears to be dealing in real properties rather than in preaching the Gospel.

The second of the three articles of the Regulations, to which exception is evidently taken, is Article 6, which runs:

"In case the Governor-General considers it necessary he may order religious denominations or sects other than Shintoism or Buddhism to appoint superintendents of propagation work."

Should this article alone be taken into consideration, one might hastily jump to the conclusion that Christian denominations or sects are subject to more severe control than those of Shintoism or Buddhism. As a matter of fact, however, the very opposite is the case. Shintoism and Buddhism are required by virtue of other articles of the Regulations regularly to appoint superintendents of propagation work, and moreover are required to obtain the permission of the Governor-General thereanent. In the case of Christianity, the appointment of such superintendents is not required in principle except in case the Governor-General regard their appointment *as necessary*. Besides no permission of the Governor-General is required for such appointment as is the case with Shintoism or Buddhism. Under the circumstance, Christian missionaries should feel thankful for the favorable consideration shown towards their propagation work by this article, instead of feeling any anxiety on account of its insertion in the Regulations.

The third and last of the three articles referred to (Article 9) provides that those intending to establish churches, preaching houses and similar institutions for religious purposes, shall obtain permission of the Governor-General, stating necessary particulars. Some of the missionaries appear to consider this provision to be at variance with religious liberty. There can be no such conflict. In England, if I mistake not, a person must submit plans of an intended structure, dwelling or otherwise, to the urban authorities and get them approved. When one proposes to build his private house to live in, it may be contended that he should be left free as to the way of constructing it, for it has little concern with the public. On the other hand, in the case of a church or preaching house, the public is invited to attend it. The Government must see that it does not fall down or that kindred accidents do not occur causing bodily injury to the people assembled therein. The reader may laugh at this, picturing to himself the missionaries full of intelligence and well provided with funds, and moreover working under the constant superintendence of the mission boards concerned. But when one comes in contact with native religionists, both Korean and Japanese, and finds many of them sadly lacking in individual ability or in that organizing faculty needed for carrying on propagation work in a proper manner, he will easily appreciate the necessity of enforcing regulations even more strict than those now under consideration.

### A FEW HISTORICAL INCIDENTS

Having explained, briefly but to the best of my ability, the causes that gave rise to misgivings as to the Government policy, I now refer to a few incidents connected with the history of Christian teaching in Korea in order to show the attitude of the administration in a better light.

Dr. J. S. Gale, one of the most eminent pioneer missionaries in Korea, has furnished me with an interesting statement that the first Christian missionary to enter Korea came on the invitation of General Konishi of the Japanese army who invaded Korea in 1594. He was Gregorio de Cespedes, a Jesuit priest. While his work was to preach the faith primarily among the Japanese troops, he still did not neglect to teach those Koreans with whom he came in contact. This seems to be the first appearance of Christian teaching in Korea. From that time Roman Catholic missionaries gradually found their way into Korea, and, notwithstanding an edict promulgated for the prohibition of Christian teaching, their work continued to spread, until in 1866 the Korean Government undertook a great persecution of Korean converts with the purpose of stamping out Christianity. The Korean Government went the length of arresting Bishop Berneux and eight of his priests and beheading them on the bank of the Han River near Seoul. In 1879 two French priests were arrested and threatened with death, but were rescued by the Japanese Minister at Seoul and sent to Japan, where Christian propagation enjoyed complete freedom. It was in the same year that the present Bishop Mutel arrived in Korea. He had to work in secret till the opening of Korea to international relations relieved him of all such necessity. In this connection it must be added that Japanese diplomatic representatives frequently endeavored to convice the Korean Government of the inadvisability, not to say the danger, of restricting religious freedom.

However, it was not until Japan undertook the protection of Korea that Christian churches and preaching houses were allowed to be established outside the limits of foreign settlements. Nor until that time were missionaries permitted to live in the interior. Under the circumstances, all the buildings established outside the foreign settlements for the purpose of Christian preaching had to be held in the name of Koreans, while missionaries could only live in the interior as temporary sojourners. Soon after Prince Ito came to Seoul as Resident-General, however, the ownership by foreigners of churches and preaching places was acquiesced in under special arrangements and the permanent residence of missionaries in the interior was permitted. Since the annexation of Korea, the whole country has been opened to foreigners. Churches or preaching places may now be openly established anywhere and the capacity of missionaries as religionists is publicly recognized.

I mention these historical facts to show that the Japanese authorities have consistently adopted for many years past a very liberal policy towards Christianity, being always ready to encourage its propagation. They have no idea whatever of putting obstacles in the way of Christian missionaries in the legitimate pursuit of their work, and if any of them entertain misunderstanding or misgiving as to the policy of the Government towards their work, it will be seen from what I have stated that it is entirely unwarranted.

HORACE GRANT UNDERWOOD, D.D., LL.D.

Missionary to Korea, 1885 to 1916

With Dr. Underwood is seated Paik Saing Kyu, a Korean graduate of Brown University. He is the son of the wealthy President of a Korean Bank and after his conversion to Christ, through the instrumentality of Dr. Underwood, became Professor of Economics in the Chosen Christian College in Seoul.

# Horace Grant Underwood—Missionary

## A Sketch of His Life and Work for Korea

BY MRS. HORACE G. UNDERWOOD, BROOKLYN, N. Y.

"He scarce had need to doff his pride or slough the dross of earth.
E'en as he trod that day to God so walked he from his birth
In simpleness and gentleness and honor and pure worth."

*The Reverend Horace G. Underwood, D.D., LL.D., one of the pioneer missionaries to Korea, was a man of such varied gifts, and accomplished such marked results along so many diverse lines, that this sketch by Mrs. Underwood can touch but briefly on his life and the service that he rendered to Christ in Korea.*—EDITOR.

HORACE GRANT UNDERWOOD was born in London, England, on July 19, 1859, and at the age of twelve came to America with his father, who was a manufacturing chemist. He came of godly parents, his father being a remarkable man. It was in the village of Upper Durham, New Jersey, where the family made their home, that the young man first confessed Christ and united with the Reformed Church. He soon decided to enter the ministry and to become a missionary. After a preparatory course at Hasbrouck Institute, Jersey City, he entered New York University and after being graduated from there in 1881 he spent three years in the New Brunswick Theological Seminary. He was ordained by the classis of the Reformed Church and immediately took charge of a small church in Pompton, New Jersey, where his services resulted in revivals and in greatly quickened missionary interest. When the elders of the church begged him not to urge his people to give so much money for missions, as they would not be able to pay his salary if he kept on, his characteristic reply was: "If such is the case I will gladly go without my salary." At the end of the period, however, the church had quadrupled its gifts to missions and had *doubled the pastor's salary*.

Mr. Underwood was planning to go to India, and commenced the study of medicine as an added equipment for that work. The Collegiate Church of New York offered him $1,500.00 a year to act as their pastor, preaching only one sermon and conducting one prayer-meeting while he carried on his studies. But just then Korea was opened and its call came to him with such imperative force that he decided at once to secure an appointment to that field.

The Reformed (Dutch) Church, of which he was then a member, was not prepared to open a new mission in Korea, so that he went out under the Presbyterian Board in 1884—the first Protestant evangelistic missionary to Korea. The wonderful development of the work in that hermit

peninsula is fairly well known. We shall try to tell something of the character and life of the pioneer missionary that sounds a bugle call to all believers, an "Excelsior" ringing from mountain heights, of devotion and consecration.

Among the outstanding traits of character in Horace Grant Underwood was a great heart filled to overflowing with love to God and all humanity. From the very beginning of his career his personal charm won all classes and conditions of men, both at home and in Korea. This came from the love and good-will which flowed from him in a perennial stream toward everyone. The nobility were his friends, the poor were his brothers. One of his first deeds of mercy on reaching his station in Korea was to nurse a strange European through a terrible case of black small-pox. During two fearful epidemics of cholera, he gave himself almost continually, often day and night, to the service of the poor loathsome victims of the plague, so that the coolies were heard saying, as he hurried through the streets at late hours and at a high rate of speed: "That is the Jesus man going to nurse the sick. He works all night and all day without rest because he loves us."

A KOREAN WOMAN

After the death of the Queen of Korea, when consternation and panic reigned in the Palace and a band of enraged citizens attempted to force an entrance to release the King, Dr. Underwood, who was acting temporarily as interpreter to the American, English and Russian Legations, managed to carry messages of comfort and food to the poor shaken ruler, who dared not touch the nourishment offered him by those who held him in durance. For months he went back and forth to the Palace as the comforter, adviser and brother of the King.

In itinerating trips among the little villages in the country he would go into the men's quarters, often crowded to suffocation, the air reeking with foul odors, and sit for hours chatting with the people like a brother, slipping right into their hearts, learning their difficulties, winning the

recalcitrant and troublesome back to the right way, making peace between the quarrelsome, smoothing out rough places, and all with a joy as though it were the choicest pleasure of his life—as indeed it was. Nowhere did he so shine, or seem so happy as in close fellowship with these poor country Christians who loved him with touching devotion. This same love made itself felt among the European residents and the foreign community; even those whom others were inclined to avoid or condemn he loved, hoped for, and befriended.

A KOREAN STUDENT

No man with broad and far vision and strong individuality but meets opposition, sometimes severe and sharp, and Dr. Underwood was not an exception. But for those who hindered and blocked his carefully wrought plans, and again and again pulled to ruins his most cherished hopes, he never had a word of bitter censure, even in the bosom of his family. He grieved, it is true, but he never spoke of an opponent in any but a Christian spirit or in any way that could be recalled with pain, for his heart harbored no bitterness.

I cannot close this paragraph without quoting one of the testimonies recently written by one who had been a fellow worker in the same mission station for fifteen years:

"His was a wonderfully sympathetic and generous heart; he was one of God's noblemen, so courteous and kindly, always so patient and gentle. I never heard him or heard of his saying a harsh thing of another person. He never criticized or judged others or their motives. As I think back on the past fifteen years that I have known him, he stood out among all others as the most Christ-like person I have known."

Again, Dr. Underwood's intellectual gifts seemed wonderfully bestowed, as though purposely for the work he had chosen. He had an unusual adaptability for getting to the inner spirit of any language he wished to master, and was able not only to grasp it with a speaking knowledge but could comprehend it and make it entirely his own. This ability was combined with plain practical common sense, and a veritable genius for business details, and for organization, and with quick insight

and broad, far vision. He also possessed the gift of impassioned oratory which, as many in America can testify, often lifted people out of themselves with enthusiasm and won many missionaries and largs sums of money for the foreign field.

Horace Underwood possessed another power, that of long, close, intense concentration and application to literary work of the most exacting kind, as in Bible translation, to which he devoted much time, where the faintest shade of a change from the original may mean so much that the weight of responsibility is very heavy to the conscientious translator.

A third marked characteristic of the man was the physical indefatigability he continually displayed. On country trips it was no very uncommon thing for him to walk fifty miles in a day, for he disliked the slow jog of the little Korean ponies. After walking even many miles he would hold meetings, conferences and examinations, which frequently lasted up to twelve or one o'clock at night. Very likely he would then start on for another place before daylight next morning. This he would do repeatedly under the great pressure of the work.

In America, Dr. Underwood often spoke three times in a day for several days running, and frequently on Sundays even seven times, travelling at night. On more than one occasion he continued his speaking engagements at the risk of his life rather than go to bed or to the hospital for much-needed medical treatment. Those who travelled with him on these campaigns—Dr. Hall, Dr. Avison and Dr. A. Woodruff Halsey —can testify to this unwavering energy when there was work to be done.

Aside, however, from the gifts with which he was endowed by Nature, were those by which the Holy Spirit crowned and perfected the others. Perhaps the first of these was an absolute, unwavering faith, firm as a rock. He never knew the faintest hint of a doubt either as to the entire infallibility of the Scriptures or of any of the great verities of the Christian religion as taught by the Presbyterian standards. Having known him more intimately than anyone for over twenty-eight years, I have never seen the least sign of wavering in his steadfast trust and confidence in God, in His Word, and in the forward march of His Kingdom. Dr. Underwood's strong and constant reliance on prayer in all things seemed to strengthen with years. His hope was always clear and bright; his acquaintances on both sides of the world all knew him as preeminently optimistic and happy, always believing and hoping the best for all people and all conditions. Never was he despondent, gloomy or fearful. His physician in the last illness remarked that he had never seen a patient so universally cheerful, happy and uncomplaining.

This Christian man's absolute consecration to his Master and his Master's cause awakened respect again and again. He was a man of broad sympathies and interests, and found real pleasure in the good things of the world which the Father gives us richly to enjoy, but never did he allow earthly advantage, pleasure or profit to stand for a moment in the way of his duty or the advancement of the Lord's work. Anything,

everything—health, family, friends, money, time or pleasure—were, without hesitation, brushed aside and pushed into the background to make way for that Cause to which he devoted his life.

A year ago, while at the seashore for much-needed rest and even then suffering from the disease that resulted in his death, he spent the entire vacation working with Dr. Reynolds on the revision of the tentative translation of Isaiah. He finally returned home more wearied and ill than he had been in the beginning of the summer, and during the two years when, according to doctors' urgent advice, he should have been in America taking treatment, he was laboring, toiling, pouring out his very life in strenuous efforts to establish the Pierson Memorial Union Bible Institute, the Union Christian College, pushing the interests of the Tract Society, the Y. M. C. A., the boys' and girls' academies, the various Mission institutions, the forty little country churches under his care, advancing the various branches of his literary work and endeavoring to establish the Missions in satisfactory relations with the Japanese Government.

HORACE G. UNDERWOOD IN 1884

Even during this period, when he was suffering such exhaustion from illness that he would generally come in white and almost fainting from his work, he taught classes and attended conferences and committee meetings, often far into the night.

DR. UNDERWOOD'S FIRST HOME AND CHURCH IN SEOUL

Like many other missionaries of ability, Dr. Underwood had numerous opportunities for financial gain, including offers of positions in America which would have brought him an income of many thousands of dollars. From the Korean ruler, before the occupation by Japanese, came offers too great to mention publicly, if with the privileges of American citizenship he would undertake certain affairs for His Majesty. In early days, when Missions were said to be most out of favor with the Government, he was offered a free hand in the Government Schools, and in later years an offer came from the Court to make Presbyterianism the State religion, with the privilege of baptizing all officials from the King down. Upon all these things he, of course, turned his back without a moment's hesitation, for it was not that way that the Cross of Jesus led.

Greater, however, was the temptation that came to establish, independently of all Boards and Missions, the Union Christian College of Seoul, which lay so near his heart. This was one of the most cherished dreams of his life, toward which he was bending every effort and sapping the last of his strength. He encountered one obstacle after another, and unrelenting opposition from those who could not grasp his vision. Though this plan for an independent college would have seemed to make easy the fulfilment of his dreams, he rejected it as disloyal to his Mission and to the best interests of the cause of Christ. He believed that it should be established as a Union enterprise to be carried on in cooperation with the Mission. He died worn out by his efforts to bring the institution into being for the benefit of Korea; but he is working and hoping for it still.

Last winter, when his health was so broken that he should have been confined to the house, he went to Japan to study Japanese in deference to the wishes of the Government that all educationalists should familiarize themselves with their people, customs, language and laws. In spite of increasing weakness, he spent nine hours a day in study, using two teachers, attending meetings, churches and dinners; calling on officials, visiting institutions, using his influence and tact in arranging the affairs of the Korean Students' Church and Y. M. C. A. in Tokyo; working with so little mercy on himself that he returned to Seoul in April completely prostrated, and too late for change of climate or the best medical aid to bring a recovery. He had thus set an example to others and won love and favor for his chosen work and field. He had established firm friendships and carried the white Dove of Peace where suspicion and enmity had stirred, but it was at the tremendous price of his life.

His home in Korea, as everything else that was his, was always at the disposal of Koreans or of the missionaries, and was a rendezvous where frequently might be found missionaries, country Christians, voluntary workers, palace officials, magistrates from the country, princes and high nobles, college professors, schoolboys, or church committees. All thronged him so that often there seemed to be *"no time so much as to eat."* The basement study held the native copyists and writers. On the first floor

VIEW OF SEOUL, SHOWING DR. UNDERWOOD'S LATE RESIDENCE
The Gift of his Brother, John T. Underwood

was the business office, where two or three typists and secretaries tried to lighten the work of his correspondence and Mission business. On the second floor was a study, where, with the help of an American secretary, Mr. Underwood did his own private work. The parlor and dining-room, and sometimes the spare bedroom, were used for committees, two or three of which often overlapped.

But enough has been said, though not all, to illustrate his consecration of all he had to Christ. Merely in outline I have tried to show the salient points of the man's character. There remains only to recapitulate his chief ideals and some of the results accomplished by God through his life.

The great aims of his life were: The conversion of the Korean nation to Christ, the organic union of all evangelistic sects on the field, the establishment of self-support in the whole native church and general study of the Bible by all Korean Christians. But "*Union*" was his great ideal.

The three especial objects dear to his heart for some years before his translation, all of which were only a part of this desire for union, and tributary to it, were: The establishment of the Arthur T. Pierson Memorial Union Bible Institute; the founding of a seashore rest station, where many missionaries might gather in summer, and there come to see more eye to eye; and third, the Union Christian College of Seoul, where young men of all denominations might be fitly prepared for Christian leadership.

The first two he saw accomplished; the third, I believe, he will yet see from the other side, carrying on there the mission that his far vision grasped here.

Dr. Underwood's literary work was a large and important part of his service. He was Chairman of the Missions' Board of Bible Translation for many years, and left also a translation of the Scofield Bible which Dr. Gale and he carried through together. In the earlier days of his work he prepared a hymn book, many of the hymns being his own translations, and a grammar and pocket dictionary. He translated a large number of tracts and edited a Korean religious weekly paper. This latter was very popular with heathen readers as well as Christians, especially farmers and country magistrates, and was growing rapidly into more and more favor when it passed from his hands.

For years he held a chair in the Presbyterian Theological Seminary of the Mission. Besides finding men and money for many of the institutions of the Mission (never confining his efforts to his own station or his own work), he had a very considerable share in the establishment of the Southern Presbyterian and Canadian Missions, the Tract Society, the Bible Society, was the chief mover in the beginning of the Y. M. C. A., and took a very important part in the division of territory which made comity among so many Missions possible. Indeed, when the committees had come to a standstill, and it was feared that the whole matter must be dropped or postponed, his skill and tact found a way which all could accept.

In his early years he established the Boys' Orphanage in Seoul, which later became the Wells School, and he assisted Dr. H. N. Allen in hospital work, in addition to literary and evangelistic labors. In his last years he taught in the Bible Institute, the Men's annual classes and the Christian Union College. He always carried on active evangelistic work in city and country, and always had large districts, with forty or fifty churches under his care, which he visited personally once or twice a year and kept in close touch with by letters and helpers. He was, at different periods, a member of the Mission Executive Committee and Moderator of the Native General Assembly. That he should have been called away in the midst of his work seems mysterious, but probably the words of the Rev. Dr. Jowett will not be out of place in this connection:

> "I can scarcely use the word 'death' in relation to him, and feel inclined to withdraw it. It is just the promotion of a devoted servant of his Lord to higher, freer service. I cannot think that he is even withdrawn from the ministry of the Mission Field; I must believe that he will still serve it with larger vision and with inconceivably increased fruitfulness."

As we think of him we seem to vision him now with an innumerable company of angels, the general assembly and church of the First Born, which are written in Heaven, God the Judge of all, the spirits of just men made perfect, and Jesus the Mediator, from whom neither death nor life can separate His own.

THE BOYS' SCHOOL IN SEOUL STARTED BY HORACE G. UNDERWOOD

# Dr. Underwood's Service in Korea

BY THE REV. ARTHUR J. BROWN, D.D., NEW YORK
Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A.

WHEN Horace G. Underwood arrived in Korea, on April 5th, 1885, the only missionaries who had preceded him were Horace N. Allen, M.D., and Mrs. Allen. These pioneers had encountered so much suspicion and opposition that they would have found it difficult to remain if the American Minister had not appointed Dr. Allen as physician to the Legation. In those early days foreign-built houses did not exist; sanitary conditions were indescribable; conveniences to which Americans are accustomed were unknown and mails were infrequent, so that the early missionaries were in a situation of peculiar loneliness, isolation and trial.

But the young missionary began his work with resolution and an ungrudging willingness to endure hardness as a good soldier of Jesus Christ. He was first in various ways. He was the first ordained missionary to Korea. He baptized the first convert in 1886. He opened the first school, also in 1886: "The Jesus Doctrine School," it was called. He organized the first church in September, 1887. He administered the first Sacrament of the Lord's Supper, in his own house, on Christmas Day of that year, only seven communicants being present. In the same year he made the first of those long itinerating tours into the interior, by which he and his successors spread the knowledge of the Gospel far and wide in Korea and which later resulted in groups of believers in hundreds of towns and villages. He began the first literary work of Christian missions in Korea, and in 1889 published the first of the long list of volumes with which he and other missionaries have enriched the literature of missions. He was also the first to open the Scriptures in written form to the Ko-

reans, his translation of the Gospel by St. Mark in 1887 first making the Word of God accessible to the people.

For a long time the progress of the work was painfully slow, and it would have been discouraging to less resolute spirits. After ten years of indefatigable labor on the part of Dr. Underwood and the few missionaries of the Presbyterian and the Methodist Episcopal Board, who had joined the little band, there were only one hundred and forty-one Christians in the whole country.

The tide turned in 1895, when the missionaries in Pyeng Yang displayed such conspicuous fidelity, courage and devotion after the battle of Pyeng Yang in the China-Japan War, and the missionaries in Seoul manifested equally conspicuous courage and devotion in dealing with an epidemic of cholera.

From that time the work made rapid progress, until Korea has become one of the most extraordinarily fruitful of missionary fields. In all this development Dr. Underwood was a prominent and influential factor from the beginning. The variety and scope of his activities are indicated by the following list of positions that he held at various times: Teacher of Chemistry and Physics in the Royal Medical College, Chairman of the Union Board of Bible Translators, Treasurer of the Mission, Chairman of the Mission, Secretary of the Korean Religious Tract Society, Chairman of the Korean Educational Federation, President of the Korean Religious Tract Society, Professor of Theology in the Theological Seminary, Principal of the John D. Wells Training School for Christian Workers, and President of the Seoul Christian College. Many-sided as were his labors and faithful and efficient as he was in all, he rejoiced most in his evangelistic work. He preached the Gospel not only in the city of Seoul, where he resided, but also among the many villages of the adjacent region. A district of diocesan proportions was under his care, and he did in it the work of an apostle, holding meetings, baptizing converts, conducting Bible conferences, organizing groups and churches, ordaining elders, settling disputes and counselling leaders. He often walked upon these tours, slept in the wretched Korean huts or inns, and exposed himself freely to physical hardships from which many a man would have shrunk.

He was active, too, as a translator and author. He published an English-Korean Dictionary in 1889, a Korean Grammar in the same year; "The Call of Korea" in 1908, "The Religions of Eastern Asia" in 1910, and "An Introduction to the Korean Spoken Language" in 1915.

He had extraordinary influence with high officials and members of the royal family, including the Emperor himself, who often consulted him, and sent him a valuable pearl ring as a wedding present. When the Queen was assassinated in 1895, the Emperor, fearing for his own life, turned to Dr. Underwood and two other Americans, and at the royal request they spent the night with him in his private chamber. Along toward morning the exhausted monarch nestled close to Dr. Underwood and dropped to sleep upon the missionary's shoulder. After the annexation

of Korea by the Japanese, the Japanese officials were for a time somewhat suspicious of him in view of his known intimacy with the royal family and his sympathies with the frightened people; but they soon came to learn and to value the high quality and absolute trustworthiness of the man, and when he recently left Korea for the last time the authorities showed him marked honor.

Honors were showered upon this eminent missionary. On the field, he held at one time or another every office within the gift of his Mission and the Korean Church. A striking evidence of the high esteem in which he was held was given on the twenty-fifth anniversary of his wedding. On March 13th, 1889, he had married Miss Lillias S. Horton, who had gone to Korea as a medical missionary of the Presbyterian Board in 1888, and who became his inseparable and invaluable help-meet in all his subsequent life and work. On March 13th, 1914, nearly all the notable men and women of Korea's capital called to tender their congratulations—members of the consular corps, Japanese officials, Korean nobles, missionaries and Korean Christians of all communions, and faculties and student deputations of schools, while the tables were loaded with presents.

In America, Dr. Underwood was one of the most popular and influential of missionaries. Whenever he was known to be on furlough, he was almost overwhelmed by invitations to speak. He was the chairman of the deputation of missionaries appointed by the Board to conduct the Korea propaganda in 1907. He labored with splendid zeal and success in awakening the Church to a realization of the urgent needs of Korea and in providing additional reenforcements and appropriations, and to him is due no small part of the credit for the success of that campaign.

It is hard to think that such a man has been taken from earth at the comparatively early age of fifty-seven, when his intellectual powers were at their height. Cables from the field expressed the grief of his fellow-missionaries and of the Koreans, for whom he had done so much and who gave him their love in unstinted measure. He manifestly walked with God before men, attempting great things for God and expecting and receiving them. He will live in the history of Christianity as one of the founders and builders of the Church in Korea.

Dr. Underwood was among the last of the pioneer missionaries. Hardly any non-Christian land now remains to be opened. Very few missionaries are left of those who went to the great mission fields in the days of beginnings, and they are rapidly passing from sight. There were no foundations laid, no translations or apparatus of any kind prepared for them to make their work easier. They had to do everything for themselves in circumstances of great difficulty. That they builded well the strength and proportions of the rising churches abundantly prove. It is for those who have come after them and who are called of God to carry on their work to show like faith and devotion, and to pray that a double portion of their spirit may rest upon us, to the end that the good work so well begun may be performed "until the day of Jesus Christ."

THE DISINTEGRATION OF TURKEY

# The Turkey of To-morrow

BY A MISSIONARY, RESIDENT FOR THIRTY YEARS IN TURKEY

*This remarkable forecast of the future of Turkey gives the views of one most familiar with the situation. There is, of course, nothing settled except in the mind of God.*—EDITOR.

NIGHTMARES do not last forever. This is providential; otherwise life would not be worth living. "Weeping may endure for a night, but joy cometh in the morning," is the divine consolation for us all.

Watching one's own house burn down is never a pleasant duty, particularly when the disaster is attended with loss of life. But there is some consolation in making plans for rebuilding, as well as real joy in attending to any sufferers and relieving their pain. The breakdown and break-up of the Turkish Empire has been predicted for many decades, but its actual occurrence is bringing no less anguish for that reason. Business has been killed in the process; the budding prosperity of the country has been nipped with frost; the development of the educational system has been retarded, and in the general stopping of all progress, Christian and missionary work has suffered terribly. In the awful toll of death caused by war and massacre, pestilence and persecution, more than a dozen missionaries, scores of Armenian pastors, preachers and teachers, and many thousands of native Christians have laid down their lives. Churches, schools and hospitals and whole stations have been closed and their beneficial work has been stopped.

It is, however, not of the catastrophe that we would speak now, but rather of its remedy; not of the past, but of the brighter future. No one with an unshaken faith in Him who said, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world," can doubt that the clouds will break away, and "at evening time there shall be light." Such an overthrow of the world's civilization would bury our hope and faith in its avalanche, did we not believe that something better is to follow.

## 1. THE POLITICAL FUTURE OF TURKEY

The Ottoman Empire has staked its very existence on the success of the Germanic Powers. While the outcome is yet in the balance, one thing at least seems absolutely certain—that politically we can never revert to the Ottoman Empire of yesterday. Whatever the result of this battle of the Titans, there must be a change in Turkey. If a deadlock should be declared, Turkey is too much in German control, and her finances are in too desperate a condition, to allow her to resume

absolute control over her own destinies. Neither Russia, who now occupies some fifty thousand square miles of Ottoman territory, nor Germany, whose commercial and other interests have suffered greatly through Turkish incompetence, will consent to the rehabilitation of the Ottoman Empire on the basis of 1914.

Aside from a possible deadlock, or stalemate, there appear to be two conceivable results of the world war—a victory of the Central Powers or a victory of the Entente Powers. Granted that the second Balkan War showed the world the sickening possibility of a *tertium quid*—an entirely unexpected outcome. But unless the world has gone stark mad, every effort will be made to avoid another such disgrace.

*If Germany is Victorious*

Consider, then, first the political outlook for Turkey in case of a Teutonic victory. Turkey has been fighting Germany's battles for Germany; and Germany has been sending ammunition, men and officers to the aid of Turkey, not for Turkey's sake, but for her own. For decades Germany has actively proceeded on the assumption that Asia Minor, Mesopotamia and Syria were her "place in the sun." The visits of the Kaiser, especially the second in 1898, when he went to Damascus and Jerusalem and proclaimed himself the protector of "three hundred millions of Moslems," and the long series of commercial agreements connected with the construction of the Baghdad Railroad, illustrate the German plan of peaceful penetration. But behind the peacefulness there was preparedness. A writer in a Berlin paper of November 17, 1913, challenges France that if she wants Syria, she will have to fight for it. Germany, moreover, while insisting that her interests are purely commercial, has yet taken steps to safeguard those interests right over the head of the Turk. Following the Potsdam agreement of 1910, an arrangement between Germany and Russia was signed at St. Petersburg in August of 1911, as to the Persian and Baghdad Railroads, in which these two governments agreed to "facilitate international traffic on the Khanikin-Baghdad line," and the Russian Government agreed not to hinder the construction of the Baghdad Railroad. All this was done without so much as notifying the Ottoman Government of an arrangement concerning the construction and operation of roads within her territory. It may not be generally remembered that the Baghdad Railroad concession gave the Germans the right not only to construct the road, but to establish a steamboat service on the Tigris and Euphrates, as well as the exclusive mining privileges in a belt extending twenty kilometres on each side of the line; and it further promised a kilometric guarantee of 4,500 francs per kilometre per annum for running the road, from the Turkish Government.

Since the summer of 1914, when Germany bought the support of Turkey by donating the *Goeben* and *Breslau*, plus Admiral Suchon and several millions of pounds in gold, many things have happened to con-

vince the Germans that Teutonic interests would never be safe under Turkish governmental control. Financial matters were at such loose ends that Germany insisted on having a German appointed as "adviser" to the Ottoman Minister of Finance, and this functionary is practically in charge of that ministry.

The educational system was also proving a menace, till Germany compelled Turkey to accept Herr Schmidt as "adviser" to the Ministry of Public Instruction. For example, in September, 1915, owing to the closing of the English, French and Italian schools, the enrolment at the German school in Constantinople (Pera) taxed the utmost capacity of their building. The school, therefore, leased a large building next door for the overflow. After it had been cleaned and made ready for occupation, and just as the Herr Professor was about to occupy it, a Turkish *hodja* marched in his hundred or so pupils and proclaimed squatter sovereignty; and all the influence of the German Ambassador was unable to oust him or restore the building!

Such incidents have been legion, and they have led the exasperated Germans to take over control into their own hands. The sanitary inspection for persons leaving Constantinople for Europe has been entirely removed from Turkish control, and practically every ministry in the cabinet now has a German "adviser" in control of its workings. The Germans have no idea whatever of relinquishing their control over Ottoman affairs; and should the fortunes of war favor their side, the Turkish Empire will, without doubt, become a German protectorate, with far less autonomy than Egypt has had under England. German commercial interests along the Baghdad line and elsewhere shall never again be jeopardized by Turkish misrule.

*If the Allies Win*

Then let us imagine the Entente Powers victorious; what terms will they dictate to Turkey? The Turk himself has often acknowledged that this would mean dismemberment. Probably there exists between England, France and Russia a very definite agreement as to the white and dark meat, even to the wishbone of Constantinople. They have not made public the plan, but several things are certain. Sir Edward Grey has announced in public the consent of the British Government to Russia's taking the wishbone. Further, Russia has set about carving her way thither along the northern parts of Asia Minor. As far back as 1899, Mr. Zinovieff, the Russian Ambassador, secured from the Porte the famous Black Sea agreement, by which no concessions for railway construction should be granted in the Black Sea basin of Asia Minor except to Russians. The Great Bear evidently intends to place its paws on the whole of northern Anatolia, to connect Constantinople with Russia's Caucasian territories.

As for France, a treaty between Sultan Suleiman the Magnificent and François I., in 1535, is the beginning of the French protectorate

over the Christians in the Levant. This was confirmed by Sultan Mahmoud I., in 1740, and was reiterated on the other hand by Pope Leo XIII., in 1898. A similar protectorate over the Christians of Macedonia and Albania was secured to Austria by treaty in 1699 and 1718. France has, in fact, confined her area of operations practically to Syria and Palestine, where the growth of her educational interests is indicated by the fact that in the French Catholic University of St. Joseph and its Faculty of Medicine, in Beirût, there were, before the institution was closed by the Turks on the outbreak of war, a thousand pupils. Mr. T. F. Farman said in the *Contemporary* for September last year, that the question of French Catholic missions in Syria "is highly political," and no mere religious sentiment. And it is true that in 1861 the French sent a military expedition to the Lebanon to end the war between Druses and Maronites. An able French writer in the *Revue Hebdomadaire* for March, 1915, says: "No logical denial and no economic quibble could be raised against the secular right of France to the protectorate not only of the Holy Land, but of the whole of Syria. Indeed, none is raised."

England's interests lie along the reaches between Egypt and India. She dreams of a protectorate over the whole of the peninsula of Arabia, where she now has the outposts of Aden, the Kuria Muria Islands and Bahrein, with the practical suzerainty over the Sheikh of Kuweit and the Sultan of Oman. As more Moslems are to-day under the British flag than under any other, it would not seem inappropriate if Great Britain exercised some sort of control over the sacred cities of Mecca and Medina. Furthermore, she has extensive economic interests in Mesopotamia, whose immense oil fields and coal deposits await development, where the Lynch Brothers have long had a steamship concession on the Tigris and the Shatt-el-Arab, and where the great Hindié Barrage, constructed by Sir William Willcocks, has so worthily begun the modern irrigation system destined to restore to old Babylonia its former wealth and prosperity. In any division of Ottoman territory by the Entente Powers both Arabia and Mesopotamia would doubtless fall to Great Britain.

Italy has had her eye on the southwestern corner of Asia Minor ever since she seized the Dodecanese, or twelve islands off that shore, including Rhodes, Cos and Carpathos, during the Italo-Turkish war of 1911. This strip of territory, embracing the fortress of Bodroum and the town of Adalia (Attalia), with an indefinite hinterland, possibly up to the Bourdour lakes, is wholly undeveloped, and may not prove of great commercial value; but the other nations are apparently as willing for Italy to have it as they were for her to rob Turkey of Tripoli in 1911, when they coolly stood by and watched that plundering expedition.

If nationality and the wishes of the population be consulted, then by all means the western shores of Asia Minor, from the Scamander

YESTERDAY IN CONSTANTINOPLE—A FIRE COMPANY AND ENGINE

Until recently these primitive hand-carried and hand-worked fire engines were the Turkish protection against conflagrations. They represent the unprogressive character of the Turk.

to the Meander, including Smyrna, should go to Greece. But Greece has not yet joined the Entente Powers, and if she does nothing to help them, she will have no claims in the event of an Entente victory.

There are two claimants already for the erection of small autonomous states, and the rights of each have strong advocates. The Armenians are expectant, for both Russia and England have unofficially hinted that they should be granted autonomy in the regions of Erzroum, Van and Bitlis, possibly extending so as to include Cilicia, or the territory of the ancient Lesser Armenia. If such an autonomous state should be created under the suzerainty of Russia, there would be extensive migration thither from various large Armenian colonies now found in other countries. And the half million of half-starved deported Armenian wretches now in the regions of Aleppo, Deir-el-Zor and Damascus would be glad enough to go back to their rejuvenated Haïasdan.

The other scheme is for the restoration of Palestine to the Jews. If an autonomous Hebrew state, under French suzerainty, and with proper guarantees for the international protection and guardianship of the holy places at Jerusalem, should thus be established, there are at least 50,000 Jews in America who would return to the land of their dreams, to help their co-religionists from Russia, Roumania, Germany and Salonica to re-establish the racial home.

Sir Edwin Pears (*Atlantic*, July, 1915) has shown the serious menace to Russia, if she insists on possessing Constantinople, from the jealousies of the Balkan States; for Bulgaria and Greece both think they have claims to the city on the Bosphorus, while Roumania does not fancy having Russia on two sides of her, guarding the outlet of her only sea. Sir Edwin outlines in a few masterly strokes the better alternative in an internationalized state, to include the shores of the Marmora and of both Dardanelles and Bosphorus, and governed by an international commission, somewhat on the lines of the Danube Commission that has for years worked successfully in relation to the navigation of that river. The essential condition in *any* settlement of the possession of Dardanelles and Bosphorus is that neither strait shall ever henceforth be fortified, but that they shall constitute forever an open highway for all nations.

### 2. THE COMMERCIAL FUTURE OF TURKEY

For centuries Asia Minor was the granary of the Roman world, and its wheat is still of superior quality and sufficient in quantity for the whole Ottoman Empire. Over almost the whole of the great central plateau it is grown, and the irrigation works from Bey Shehir Lake, near Konia, are an indication of what may be done in the semi-arid regions. Much of Mesopotamia will also thus be reclaimed by irrigation works. The tobacco grown in large quantities in the regions of Samsoun and Kastemoni, in the Black Sea districts, has few equals and

no superior in quality. And Cilicia, especially the great Adana plain, is proving an excellent place for the cultivation of cotton, which seems destined to become one of the chief exports of the region. The figs and raisins of the Smyrna region are famous the world over, as are the dates of Damascus and Arabia. Among the less-known but valuable vegetable products of Asia Minor is licorice root, of which the American firm of MacAndrews and Forbes has practically the monopoly. Besides a very fine grade of opium is produced from the Anatolian poppy fields, this being the best in the world for the manufacture of morphine.

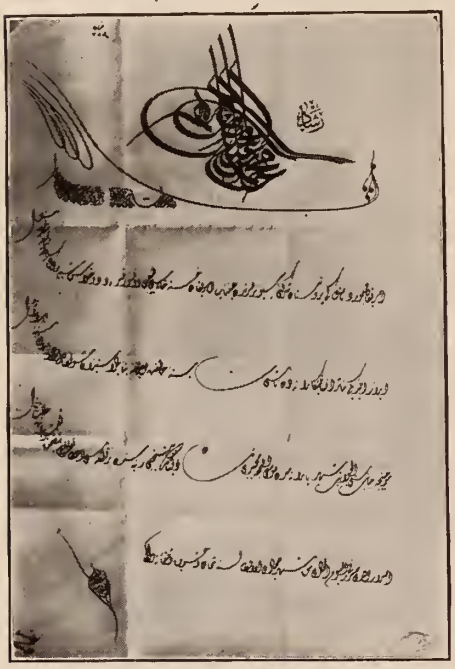
Turkey has been known as an agricultural and pastoral country, and has long been exporting hides, mohair and wool in large quantities, besides the agricultural products mentioned. But it is coming to be recognized that her greatest wealth, like that of China, is underground. Mining, once carried on extensively by the Greeks, has latterly become almost a lost art, owing to the lack of governmental enterprise. But vast deposits are known of copper, silver and coal, as well as considerable quantities of alum, chrome, boracite and other minerals. The meerschaum beds of Eski Shehir supply almost the entire amount of that mineral in the world. And the latest discovery—the oil wells of Mesopotamia—bids fair to prove the richest of all Turkey's commercial assets. Of course, all these mining interests depend for their development on modern machinery, modern methods and adequate means of transportation. Under the ægis of any European power, and with a fair chance and decent protection to foreign enterprise, these industries ought to furnish employment for many thousands of the population.

Of manufactures, Turkey has had practically none, save in the line of rugs. This industry, as well as the making of embroideries and brass work, can be considerably developed; but the configuration of the country lends itself to still further manufacturing on a big scale. From the central plateau, which is from 2,000 to 6,000 feet high, there flow to the seas, north, west and south, numerous streams, all too swift for navigation, which offer unrivalled opportunities for the installation of electric and water-power plants. Why should not all the cotton, wool and mohair produced be converted on the spot into textile fabrics? Why not likewise with the hundreds and thousands of bales of silk that now go to France to be spun and woven? And with such wealth of useful metals, a variety of plants should spring into existence along the course of these great, swift streams.

The one thing that now stands in the way of such commercial expansion is the lack of highways and railroads. This, however, will be remedied when such companies as that backed some years ago by Rear-Admiral Chester, U. S. N., and his son are given a fair deal by a just government, unhampered by Russian and German "preferred rights." A complete network of railroads, supplemented by good wagon roads, will be a part of the Turkey of to-morrow.

### 3. THE EDUCATIONAL FUTURE OF TURKEY

One great obstacle to the development of a system of public schools in the Ottoman Empire has been the language question. Turkish has been the official language, and the only one tolerated in Parliament; but the attempt to enforce its use in all the Moslem schools of the country brought on the Albanian and Arab uprisings. Greek schools must be taught in the Greek language, Armenian schools in the Armenian, and Jewish schools in either German or Spanish, with a complete course in Hebrew. In American mission schools, the necessity of providing, in addition to the lessons in English, courses in Turkish, French, German, sometimes Arabic, and the vernacular of the pupils besides, overloaded the language department of every curriculum. But it simply must be done; in such a mixed country there is no avoiding it. And perhaps, if the territory is divided up, another language may be added to the list in place of eliminating any. Yet the problem of curriculum and languages is not the main difficulty. The great question is, how to provide for the increasing number who clamor for a good education. Mission schools cannot turn out trained teachers fast enough to supply the lower schools, nor have these institutions sufficient accommodations for the pupils who are eager to come. Last September, the rise in price of commodities made it necessary to raise the charges for board and tuition at Robert College from $220 to $264; yet in spite of the stringent war conditions and the paralyzing of business, they actually had more in attendance than during the previous year. The year before the war, all American institutions were taxed to their utmost capacity.



A SPECIMEN OF TURKISH WRITING

There is a brilliant future in store for these schools. Constantinople College for Girls, the International College at Smyrna and Teachers' College at Sivas have all recently moved into ample new quarters; while Anatolia College at Marsovan, the Syrian Protestant College at Beirut, and Robert College have put up fine new additional buildings. Van College waits to be born, and there will be another new college probably at Mardin. All these institutions are looking for unprecedented growth as soon as "the turmoil and the fighting dies."

With a statesmanlike grasp of the problems before them, the colleges have begun a series of educational conferences, unfortunately suspended by the war, but which will be resumed as soon as circumstances make it possible. Questions of policy, of curriculum, of religious training, of self-support and other topics are here considered, after preliminary investigation, and the results are conserved. How to strengthen the primary and lower secondary schools is one of their problems. Another is how to provide for vocational training in technical or post-graduate schools or otherwise. Such conferences will doubtless be extended in their scope and variety and take in the corps of instruction in high schools as well as colleges. Summer schools for teachers of various sorts have been held and are widely appreciated.

But special attention must be given to providing adequate training for a very largely increased attendance at primary schools and kindergartens, especially among Turkish children. Turkish schools are proverbially far in the rear of others, and the kindergarten idea has only just begun to take root among them. From the start it has been enthusiastically welcomed, and a wide future is open for such as can take up this fascinating work. And the primary schools will be more crowded than ever when the children are brought in off the streets and put where they belong.

It is the conviction of the present writer that in the next few years the various peoples of Turkey will show an increasingly decided preference for the American educational system, and that there is therefore a brilliant future in prospect for our own institutions. If their boards of trustees are foresighted and farsighted they will begin without delay to make adequate provision for this, and set about increasing their facilities all along the line.

### 4. THE RELIGIOUS FUTURE OF TURKEY

To provide an adequate background for the discussion of the religious problem in Turkey it was necessary to give a somewhat disproportionate space to the political outlook. Anyone with the true missionary spirit will, however, agree that the really vital question is, after all, religious. The future of those peoples depends not on their relationship to this king or that, but on their allegiance to the King of kings. Christ's messengers do not enter any country in the interests of any human government, but simply as ambassadors of the Divine Master. Whenever it has been otherwise, trouble has naturally arisen over the deception practised. The missionaries of the American Board in the Turkish Empire have for the past twenty years been a living illustration of the non-political nature of the enterprise, for they include both German and British subjects, as well as Americans; and they are working in closest connection with Dutch and Swiss representatives in the service of the Christ. This point cannot be too strongly emphasized.

The religious future of Turkey naturally grows out of its religious

present. Missionary work has been largely among Armenians, Syrians, Greeks and Jews, with a yearning outlook toward the Turks. The religious problem is indicated by the multiplicity of faiths prevalent and their mutual jealousies. Distinctions of language as well as of race complicate the problem. Even the Evangelical churches can hardly get together, for this is the land of Babel and there is no common tongue. The present fiery furnace will doubtless weld together those who feel the bonds of Christian love, but I fear it will fail to produce a common language for worship.

Looking at these various nationalities, we find that the war has affected all alike by sweeping the young men into the army and thus by the thousands to their death; it has impoverished all, through egregious war taxes and requisitioning, and has driven many thousands of all races to flee the country to avoid ruin. The established churches of every name are faced by depleted treasuries, but worse than that, by thinned membership rolls. Furthermore, when Turkey proclaimed the Holy War, or *Jihad*, she purposely sowed the seeds of hatred in the Moslem heart against all Christians, although to safeguard her German allies she had to limit the operation of the Jihad in a most perplexing, non-Moslem way. "This," says the simple logic of the Turk, "is à-la-Feranga Jihad," or holy war on the European plan. Still, there is an uncomfortable feeling in the breast of Greek and Syrian and American, as well as of Britisher, Italian, Russian and Armenian, that the Koran lies open at the passage, "Kill the unbelievers," and that the green banner has been unfurled.

### RECONSTRUCTION AFTER THE WAR

What, then, about the future? How about the wreck of work for Armenians after the holocaust that has destroyed more than half a million of them, deported and impoverished more than half a million more, and forced another quarter million to flee the country? Can the churches ever be revived or the schools reopened? Yea, they SHALL. The Christian leaders of the country have not lost heart. Among the exiles, Armenian evangelical preachers are doing noble work. From Deir-el-Zor, from the deported ones, have come subscriptions for religious papers and requests for Christian literature. Missionaries have expressed the conviction that within five years the evangelical work among the Armenians will be more prosperous than ever before. If the Boxer massacres in China are a criterion, this may well be so. And certainly the relations of close friendship and grateful co-operation as between Gregorian Armenians, headed by their Patriarch, and the Protestant Armenians and the missionaries, are a hopeful indication. When many thousands have been faithful unto death, preferring a martyr's crown to a Moslem life, the people all see that *faith* and *life* are the essentials, rather than creeds and ceremonies. The ancient Armenian Church will come forth from this ordeal "tried as by fire."

Most of the Christian work among Jews has for the past half century been carried on by English and Scotch missions. These were mostly stopped when Turkey declared war on England, but there is good reason to hope that they may all be reopened when peace returns. Meanwhile there is a new element in the Jewish situation. Ambassador Morgenthau both astonished and pleased his fellow-Hebrews when he openly and frequently praised in the highest terms the work of the missionaries. He took the part of the Christians as against Moslem persecution, and replied to the query of Turkish leaders as to why he did so, "It is true I am a Hebrew, but the United States is ninety-seven per cent Christian and three per cent Hebrew, and I represent that country. Therefore in my official capacity I am ninety-seven per cent Christian and three per cent Hebrew." Mr. Morgenthau represented not only the United States, but eight or nine other countries; and—listen—among these is Russia! It is probably the first time that Russian interests were ever entrusted by the Tsar's government to a Jew! Is there not, in this fact, a promise for the future of work for Jews, when a Hebrew in official position has said and done so much for Christians?

And how about the future of Christian work for Moslems in Turkey? Ah, there is the most brilliant golden lining to this cloud. For in the failure and downfall of this Turkish government, there will be removed the great barrier to free access by these poor benighted Turks to real Christianity. Already they had begun to show the attraction of the Gospel; already they composed a majority of the patients in Christian—distinctively Christian—hospitals; the number of Turkish and Moslem pupils in American mission schools and colleges was rapidly on the increase, and the sales of Bibles and portions to Moslems were phenomenal. Further, not a few came openly to Christian services; and missionaries (especially ladies) visiting Moslem villages and homes received an eager and hearty welcome, with often a special invitation to read the Gospel aloud to an interested group of listeners. Even during this Moslem Holy War there have not been lacking Moslem young men who have inquired the way to salvation through Christ, and confessed their faith in Him as their Saviour. What a promise for the future! If all this can be true under the iron rule of a hostile Moslem fanaticism, who will place a limit to the possibilities of winning victories for Christ when this shall be taken out of the way!

The Turkey of to-morrow is indeed full of promise for God's kingdom. It is for this future that we have labored, with the oft-repeated prayer that the Lord would open the doors of brass. When these doors are thrown thus wide open, may the hosts of the Lord be ready to press in, with abundant supplies of the Bread of Life and the Water of Life for all these poor hungering and thirsting souls that have so long been imprisoned in the Castle of Giant Despair.

# Denominational Administration of Missions

## What shall be done for Latin America and Alaska?

BY JOSEPH ERNEST M'AFEE, NEW YORK
Secretary of the Presbyterian Board of Home Missions

THE denominational system of missionary work is the product of a competitive age. That age has passed, or is passing. Already narrow sectarianism is universally condemned. No one wishes to have "sectary" and "sect" applied to him and his religious communion, however much the sectarian spirit may actually prevail. A sectary is one who creates or maintains division in the Church on doctrinal grounds. Sectaries are much less numerous than formerly; the denominational system is now generally justified by other considerations.

As the defense now runs, a denomination is a utility. The enterprise to which the Church is committed is served by the denominational system more efficiently than it would be by its abolition. The denominational system is firmly established; to abolish it would be to commit revolution and precipitate its many attendant evils, if not disaster. Furthermore, the denominational system is ideally worthy. If the ground were clean to-day and an ideal system were to be builded, it would doubtless best take a somewhat different form from that prevailing, yet, on the whole, the denominational system is scientifically sound. It recognizes and embodies the principle of the division of labor in the conduct of a great and complicated task. The army of the Lord requires company, regimental and brigade organization; the evangelical bodies correspond to these divisions, and are essential to the success of the campaign the Church is conducting.

This militaristic figure of speech is likely henceforth not to be so popular as it was, but while it is still in use one may fairly raise question as to how satisfactory a general, who is accustomed to win battles, would find the sort of army organization which the denominational system has supplied down to date. As a matter of fact, denominational divisions are based upon considerations which would drive the efficient militarist to despair. Militaristic analogies in defense of the Church are even more unhappy on scientific than on sentimental grounds.

The denominational system is a utility. It is to be valued according as it makes good. The enterprise of the Church, and especially its missionary enterprise, is a business. Not a sordid business, not a commercial proposition, not in any sense a selfish grab. But to succeed it must be made a business, and an efficiently conducted business. Is the denominational system serving these purposes, or is it capable of efficiently serving them?

### FINANCIAL AND SPIRITUAL WASTEFULNESS

Complaints of the economic wastefulness of duplicating and competing denominational agencies are common enough. But the otherworldliness of the Church is often thought successfully to counter upon these. Money, and the saving of expense, are not final considerations of a worthy church. Is the course right? What will best conserve spiritual values? These are far more important questions with the Church than: What will cost the least money?

Let financial considerations remain secondary, therefore, or tertiary, or let them not enter at all. Yet is the missionary enterprise a great business which sets out to achieve certain ends and must employ means reasonably designed to accomplish them? The spiritual blight of the denominational system is now clearly its most serious embarrassment. To an otherworldly church the wasteful use of the coin of the earthly realm might be reckoned of slight consequence, but spiritual values must be reckoned. The misdirection of vital and spiritual energies is the most disconcerting result of the administrative methods which the denominations force the missionary enterprise to maintain.

All applaud the desire of evangelical Christians in China to come together in a genuine spiritual fellowship. The American mission boards doing work in China encourage the movement, and their supporting constituencies in America increase their contributions to show their favor. But how substantially can words be supported by deeds so long as the administrative system requires pouring into China missionaries appointed by twenty different agencies, trained under twenty different systems, selected under the tests of twenty different sets of ideals for missionary service? To be sure, in these latter days, these boards, at least certain representatives of them, assemble occasionally to talk over common concerns and reach more or less binding gentlemen's agreements by way of standardizing their administration. But how serious, magnified to its largest significance, must be esteemed such procedure in the face of the stupendous spiritual responsibility which has been deliberately assumed by the American churches in China? Representatives of these several boards come together once a year, oftener in the case of subcommittees, and deliberate upon their problems in a purely advisory capacity. Then each representative returns to his board headquarters to run the gauntlet of the ignorance and indifference of the fifteen or forty or one hundred persons who constitute his board, and to carry through against this inert weight the simple measures of efficient standardization which he and his colleagues in conference have wrought out. One or two or half a dozen fail and the whole fabric sags or falls in collapse. And this makes no reckoning of the more appalling ignorance and indifference of the officiary of the ecclesiastical bodies which finally control the boards.

In brief, the spiritual interests of China and of Japan and of India

are not the prime consideration in the present system of missionary administration. Not even, in the final analysis, are the spiritual interests of the supporting sections of America consulted. But the determining influences are the convictions or foibles, as the case might have been, of the Roundheads of Cromwell's régime, of the Anabaptists in England and on the European continent ten generations ago, of the fervid religious contagion generated in England by the Wesleys, long dead and gone, of the provincial Scottish clans of no-one-reckons-how-many-generations-past. For, all of our principal denominations gained their caste from a European inheritance, and in fabricating none of them has the sole or determining consideration been the spiritual interests of the American people on American soil. The present denominational system is holding back and doing mischief to the home missionary enterprise even more signally than it embarrasses the foreign.

### DENOMINATIONALISM AND EFFICIENCY

The denominational system seems inevitably and permanently to condemn the missionary enterprise to relatively ill-trained and inefficient workers on the field. The highest standards of efficiency cannot be attained, no matter how conscientiously the present system is tinkered. About the council table of a denominational board this is what transpires: A letter is produced from Candidate A's physician to the effect that A must not undertake to live in the climate of equatorial Africa. This disarranges the schedule agreed upon. Some one suggests that Mr. A might properly be sent to Korea. But Mr. B is assigned to that field. Well, send Mr. B to Persia, where somebody must go. But what shall be done with Mr. C, who is designed for that field? There is that opening in China, where some one simply must go. But Mr. D was to go there. Why not send Mr. D to the opening in Africa? That's it! Now the problem is solved—and every one is greatly relieved. This is not pure fancy; it is substantial fact. Such shuffling of candidates is not uncommon, and, so long as twenty boards are conducting missions in twenty countries, and the missions of a given country are supported and directed by twenty separate boards, it is difficult to see how that system can be redeemed from its essential comedies and tragedies.

Two or three generations of young people have been encouraged to train themselves for missionary service under the pledge that they will go anywhere and do anything as the providence of God shall direct. This providence of God almost inevitably expresses itself through the decisions of a denominational mission board. The exigencies of its administration compel waiting almost to the last moment to determine to which country, and often to what phase of work, the candidate shall be assigned. Of course, only medically trained workers can be assigned to medical stations. Of late years special pedagogical training is insisted upon for certain positions, but not every educational post is manned by a trained educator, even now. The candidates are not blame-

worthy. They are trained and enlisted under this system. It is a mark of peculiar devotion to the cause that the candidate is willing to go anywhere in the world and do anything to which he is assigned. The demands of his position tend to give the candidate-secretary of a mission board a prejudice against the applicant who insists that his field shall be such and such a country and his task be assigned in such and such a department of the service. The candidate-secretary has a very difficult task making an unclassified group of candidates go around among mission stations in ten or twenty different countries. It simplifies his game if all the men on his chess board are pawns or can be made to play the part—rather, can be made to adjust themselves to the sudden moves of pawns, knights, bishops, castles, kings and queens without discrimination.

## REGIONAL MISSION BOARDS

What does the American mission in China need? Manifestly a China Board in America, or an Asia Board with a China department, through which the evangelical missionary work supported by American churches shall be cleared. Not an indifferently attended China committee, representing numerous denominational boards independently conducting China missions. All over the mission field the administration should be organized and conducted in a manner to put the interests of the country served first, and compel the settling of all other questions in the light of this primary consideration. It is a grave injustice to the young people of our American churches to compel or even to encourage them to wait until they are about to sail for their fields of service before it is determined what country and what branch of the work shall claim them. Of course such workers must fall far below normal standards of efficiency. The choice ought to be made before the training is taken. To say the least, there is as much cultural value in the study of a language which one proposes to use in after life as in one which he will never have occasion to use. College and university courses designed for missionaries could be made, in language study and in a score of other ways, to contribute practically to the efficiency of the missionary candidate. Great regional boards here in America could afford to standardize training for their several mission fields, and maintain the equipment which would guarantee a force of workers whose training had qualified them under high standards. Such a program is impossible under a system which locates final administrative authority in a score of separate denominational boards whose very genius estops them from getting together effectively, however eager to do so the distraught officers of such boards may be.

This review of familiar facts is not intended as a general nor an exhaustive discussion of the problem of missionary administration. Scarcely any reference has been made to the even more serious hampering of administrative efficiency in conducting home mssion work. Events

are demonstrating quite as clearly that in home missions national boards covering distinct national tasks must soon take the place of the denominational boards, just as it is demonstrated that regional boards must supersede the denominational boards in the foreign mission. That discussion is a larger task and demands far more space than there is here.

### A LATIN-AMERICAN BOARD

Two great regions are calling with a new insistence for real statesmanship in the organization and conduct of American missionary work. They are Latin America and Alaska. Now is the time to face the issue here raised. How futile will be a program for Latin America which must depend upon picked-up advisory committees to formulate, and rally forty different denominational boards to support, a comprehensive policy in Christian education, a similar policy in the creation and distribution of Spanish and Portuguese evangelical literature, a distribution of the common forces over the whole region so as to economize and render efficient in the highest degree each element and the whole! The task is sufficiently great and complicated under a unified administration of the available resources, but how impossible is success and how inept must be the attempt so long as the present denominational confusion continues, any one who has even slightly studied the problem must see. Under the present system more can be done than is now done; present methods can be tinkered and relieved of certain of their worst shortcomings. But as for a statesmanlike projection of a program to compass the whole task—who can hope for it under the present system?

What is to hinder the denominational boards themselves initiating *a central board of missions for Latin America,* supported for the next three or five years by the combined budgets of the denominational boards now conducting work in Latin America, their resources merged into one fund and administered with plenary administrative power by the central board? After a short period of years this board could find its place in the missionary economy and an immediate nexus between it and the contributing constituency could be established. Does any one doubt that such a move would be approved and heartily supported by the contributing constituency as a whole? Immense resources not now touched and which never will be touched under the present system could be speedily developed. Does any one doubt that the workers on the field and the workers to be enlisted would welcome such an organization of the enterprise? Try them, and see. They care a deal less for denominational distinctions than do their supporting agencies, and, where there has been the opportunity to cultivate it, a deeper fellowship has often been developed between workers of different denominational groups than prevails between those workers and others in their own group. A few of the present workers, who, for reasons usually not discreditable to them, are unfit for their mission, might need to be discontinued, but the value of the proposed system would commend itself by the very fact

that it would thus reveal an unfitness in some workers of which the present system takes no cognizance.

But how far is such a tendency to be carried? Are we soon to have a new board of missions for every country on the globe where the American churches are supporting missionary work? Even if that were the issue, it is a question whether it would not be a more rational and on the whole a more efficient program than that under which missions are now conducted. But such would not be the result. A board of missions for Latin America would embrace a large enough territory and a sufficiently diversified group of activities to justify separate organization, however the missions in other sections of the world might be grouped. It would necessarily embrace several more or less distinct departments, but all would be related to one another and a unified and consistent policy would run through the work of all. Another American Board of Asia Missions and still another of Africa Missions would be rational and feasible, each with departmental organization. Nor would there be too many in the field if other regions were placed under the supervision of smaller boards organically related or unrelated to the larger. Extend such divisions to the utmost which the party least inclined to centralization might insist upon, and an order would still prevail which would make the present denominational system look like the chaos which it really is.

How, then, would the churches discriminate in their giving? Now they give lump sums to "the Lord" or "the cause" or "missions." How would they decide which board to send their money to? A more wholesome event could scarcely happen than to compel all the churches to know why and for what they contribute their gifts. Giving money "to the Lord" and sending it carelessly to a denominational board is not the sort of piety which will best propagate Christianity. Denominational "loyalty" is now buttressing much inefficiency in the use of missionary funds. Missionary administration should be put upon its merits, and no consideration should outweigh the appeal of a need actually being met. One of the most serious indictments against denominational administration is that it breeds or at least permits unintelligent giving. Furthermore, giving to "the cause" or to "missions" usually expresses itself in nickels and dimes. Large giving is even now generally for a purpose, and the larger the giving the more definite the purpose, as a rule.

Where would such a movement eventually land the denominational mission boards? Their usefulness ended, they would naturally disappear or their functions would be so altered as radically to transform them. Is that fact to be permitted to weigh finally either with the boards themselves or with their contributing churches? If the Fulfiller shall increase and complete His mission, shall not the Forerunner count it a worthy mission to decrease? Above all, could the propagation of the gospel of Jesus Christ be worthily undertaken in any other spirit?

Those who base their denominational allegiance upon sectarian,

that is, upon doctrinal considerations, will stand aghast before such a program. Are the churches thus to play fast and loose with the everlasting truths bequeathed to them from the generations past, and which it is their primary object of existence to perpetuate in their purity? Shall my denomination commit to an unregulated central agency the propagation of that body of truth which my own communion finds sufficiently difficult in preserving free from heresy with all of its zeal against error? This attitude is, of course, final. It unqualifiedly disallows any such proposal as is made here. The hope of carrying out the proposed plan lies in the fact that sectaries grow fewer and fewer every year, and their influence less and less dominates the missionary policy of the churches.

### ALASKA'S CLAMANT APPEAL

The final appeal is for Alaska. If the way seems open for the application of this new principle of administration in Latin America, the appeal for Alaska is clamant. A situation more favorable could hardly have been devised under design. A new country; to be rapidly opened to settlement; the religious field fallow; the ground now occupied by only a few of the denominations; some of them not as yet represented at all; a great rush of commercial, industrial and general social development impending. To say that the hardy people who are already settled in Alaska, or who will settle there, desire the perpetuation of the denominational system of the States is to libel them out of hand. Now that experience in so many fields has opened the eyes of the churches, what possible excuse can there be for importing the ecclesiastical confusion which blights the spiritual life of so many communities east and west? If the denominational boards commit such a folly, or if the contributing churches permit their resources to be so employed, how shall American evangelical Christianity hold up its head before God or man? Such a folly is inevitable, or is at least certain, if something is not speedily done to supplant the present system of propaganda in Alaska under separate denominational boards. Sentiments of good-fellowship and protests of unwillingness to encroach upon the rights and responsibilities of sister religious bodies may be bandied back and forth never so zealously, the old program of duplication and confusion will continue in operation so long as the religious propaganda is left to separate denominational agencies.

The other day, in a mushroom town of Alaska, a Disciples and a Presbyterian minister met unexpectedly. Each was prospecting in the interests of his denomination. Neither had ever seen or heard of the other. Being sensible men, and having already caught something of the spirit of Alaska, they promptly pooled their interests, jointly purchased a lot under favorable conditions then offered in the new town, and signed an agreement that the property should become the possession of that denomination which it should later appear had the better

right to the field. What sensible fellows! And what a blundering system supports them! They declined to commit a folly which the program of their mission boards deliberately put them up to. Why had not their boards forestalled the waste and embarrassment of such a situation? The denominational boards, perpetuated as denominational agencies, will never eliminate such follies from their system. They cannot do so. Conscientious representatives will do their utmost to reduce them to the minimum, but the worst—and the best—of them are inherent in the system, and are compelled by the very genius of the denominational program in missionary propaganda.

There is much capital made of the reduction of waste and overlapping in missionary work in these latter days. The story is prompted far more by the yearning desire of missionary administrators to see it done than by substantial achievements. The achievements desired by the contributors to missions, and by the multitude who could be induced to contribute far more largely than now under a different system, can never be guaranteed by the present order. It is inherently defective. It fails to put the interests of the field first. It is builded to import to distant parts forms rather than the realities of Christian truth. In this sense the system is self-centered, and seeks for selfish ends to propagate the gospel of self-sacrifice. In the whole range of Christian missions this system must eventually be displaced, but in the meantime here are Latin America and Alaska. They are immediate, and their needs call aloud right *now*. The Church may perhaps muddle along elsewhere for a considerable time to come, but here are two great tasks where practical measures are at once imperative.

# Do We Send Too Many Missionaries?

## A Consideration of the Demand and Supply in Foreign Missions

BY REV. J. C. ROBBINS, BOSTON, MASS.

Foreign Secretary of the American Baptist Foreign Mission Society

THERE are less than 25,000 Protestant foreign missionaries in the world, counting every man and woman engaged in any department of the work. This at first may seem a large number, but upon a careful survey of the extent of the field, and of the work yet to be done, we recognize the inadequacy of this force to occupy the field and to evangelize the non-Christian world. Compare this force of 25,000 Christian men and women in foreign mission service with the 25,000,000 men in the armies of Europe, and we must acknowledge that the Christian Church has not yet taken seriously the work of world evangelization.

The United States and Canada are represented by a force of 10,000 men and women missionaries, who are preaching, teaching and healing in foreign lands. But compare with this the army of a quarter of a million men that Canada raised and equipped in a few months for service in Europe.

In 1901 the United States Government sent to the eight million people of the Philippine Islands 800 American teachers, 400 of whom sailed on one ship. Last year the Protestant churches of the United States and Canada sent only 668 missionaries to carry the Christian message of light and love to all the ten hundred million people of the non-Christian world.

The demand for more missionaries is unprecedented in urgency, and the appeals from the missionaries themselves now on the fields for reenforcements is insistent. In 1913 a committee, appointed by the Federated Missions in Japan and the federation of churches to survey the field, reported that "there will be required in the near future 474 added missionaries in order adequately to occupy evangelistic fields in Japan. This means a little more than double the present evangelistic force, and will provide approximately one such missionary to 60,000 of the population." In response to this carefully prepared and conservative appeal from the Japan missionaries, there have been sent to Japan in the two years, 1914 and 1915, only fifty-five new missionaries.

The missionaries actually on the foreign field, representing twenty of the larger boards of the United States and Canada, after a careful survey of their own fields, have called for an *immediate reenforcement of 1,223 missionaries.* These same boards sent to the field this year only 315 men and women to meet this call!

In China, with over 400,000,000 population, there are 262 foreign men physicians, 79 foreign women physicians, and 115 trained Chinese physicians. In the city of Boston, with its 700,000 population, there are 2,000 registered physicians. In other words, in Boston there is one physician to every 350 of the population, while in China there is only one scientifically trained physician to 877,000 people.

In the light of these comparisons, and in view of the added responsibility placed upon American Christians by the present European war, it is very clear that if a knowledge of God, as revealed in Jesus Christ, is to be made known to the non-Christian peoples, who include more than one-half the population of the world, the Christian churches of North America, and especially of the United States, must grapple in a much larger way with the foreign missionary task. The situation calls for larger and more comprehensive plans, more generous gifts of money, and a greatly increased offering of men and women from our colleges, theological seminaries and medical schools. The unparalleled sacrifice now being made in Europe and Canada, the sufferings and need of the world, call upon American Christians to enter at this time more largely into the sacrificial life of our Lord.

# Proportionate Giving*

BY ROBERT E. SPEER, NEW YORK

THE progress made in the last ten or fifteen years in the acceptance of better methods of giving throughout the Christian Church has been a progress far in excess of the hopes of many of those who have been most active in this campaign. About sixty per cent of all Presbyterian churches of twenty-five members or over have already adopted in some form the new and better plan of giving.

It is a further ground of encouragement that there has been such a great advance in the amount of giving as an inevitable result of this wider adoption of good plans. The gifts of the churches in their church offerings as well as through every other channel of benevolence have advanced immensely in the last fifteen years, and while in this, as in every such movement, many causes enter in, it cannot be denied that the work that is being done in this particular direction has contributed perhaps as largely as any other cause to this increase.

Further occasions of thanksgiving and gratitude might easily be added to these, but there are some things that need to be set down on the other side of the account, and which as honest and sincere men we are anxious to deal with.

For one thing, the increase of gifts has been woefully inadequate, and, measured against the possibilities and opportunities of to-day, it is a question whether we are in a much better position than ten or fifteen years ago. The advance that has been made has been utterly inadequate. Secondly, it is not only open to question, probably it is indisputable, that the increased giving has not kept pace with our increased ability to give. Doubtless with many here in this room to-day there has been no increased ability to give, but when we look at the Church as a whole and at the country as a whole, the possibility of giving has doubled or quadrupled as compared with what it was ten or fifteen years ago. What is given represents a smaller proportion of what could be given now than it represented ten or fifteen or forty or seventy-five years ago. Still further is the possibility of danger latent in the very hopefulness of our present situation. We may satisfy the churches with the adoption of a partial program and their satisfaction may make them unwilling to adopt the other elements of the program. After all, systematic giving is only methodical giving. It does not follow that it is righteous giving—adequate giving. We might lead ourselves into an injurious situation if all that we are accomplishing now should make habitual with the Church an inadequate performance of her duty. It seems to me that the Church stands face to face with a very dangerous situation in this regard, and that we are bound to take it upon us now to re-examine here our undertaking and to see whether we are actually leading the churches to adopt those elements of a program which are the most vital and fundamental ones. And now is the time for us to do this because it is a fact that the introduction of one new radical idea makes it easier to introduce also other ideas, when the mind of the Church is jarred open and she begins to adopt plans of action that come closer to the ideal.

The question that has troubled a great many men throughout the Church with regard to our present movement is, how we can combine with the general acceptance of the method of systematic giving the acceptance also of a living principle of *proportionate* giving. For, after all, system is only a matter of method, not essentially a matter of principle. What we wish to introduce is some living and uplifting principle. We

* This paper is published by special request. It is a stenographic report of an address delivered at the Presbyterian Church Officers' Conference, Princeton, N. J., September 25, 1916.

believe that this can only be found in the acceptance of the Christian principle of stewardship; of giving not only on a methodical basis but on a basis of just proportion. But in this, as in everything, general principles do not sufficiently bite. The principle needs to carry with itself some form of application by which it can be easily related at once to action on the part of common Christian men and women.

Let us lay aside at the outset all legal ideas. There is no such thing as the law of the tithe. There is a principle of the tithe. Let us dismiss from our minds once and for all every legalistic and statutory idea in the kingdom of God. The wrong of committing murder does not consist in the fact that the ten commandments forbid it. The ten commandments forbid it because it is wrong. Right and wrong lie on fundamental foundations beneath statutes. They are right and wrong not because God says so, but because of God's character. This matter of tithe giving we are not to think of as a symbol of legal Judaism. Its claim upon us rests upon moral considerations that would have made tithe giving the duty of man even if the Jewish law had not been enacted. Revelation does not create moral ideas; it only expresses moral ideals that lie in the will of God. If the principle of the tithe is to be operative in the present day accordingly it must be operative because of the broad moral considerations that underlie it, which, as a matter of fact, made the principle of tithe giving operative long before it was ever expressed in any of the legal enactments of the Old Testament legislation. We read in the Epistle to the Hebrews that the principle was held to have existed in life long before the legislation came into being. Just so the observance of the Sabbath Day does not rest for us upon the fourth commandment; it would be just as valid and real to us to-day if we had never had any decalogue at all. The life principle and privilege of the tithe is a working scheme of proportionate giving by which we can make the principle of stewardship actual and living. I should like to suggest just a few of these practical moral considerations on which it rests.

First of all, *the Gospel ought to lead and enable men to do more than pagans and Jews.* The Jew in the old dispensation was expected to bring his tithe in addition to his taxes and his various offerings. The generosity of many pagans equals the old Jewish standards. We do not need to enter into the motives that led them to give. The mere fact is that many of the non-Christian people like the Jews have given much more than tithes. Now our Lord said unequivocally that principles were to be judged by their results; that modes and motives of action cannot claim the allegiance of man because of any beauty of their expression. By their fruits they were to be tested. Unless the motives of the Gospel are able to lead men to give more generously than the Jews and pagans gave, then the motives of the Gospel must be inferior to Judaism and paganism.

Secondly, *the Jew and the pagan faced no less difficulties* in the way of practicing a principle like this *than we face.* We face no greater difficulties than they faced. As a matter of fact they did face greater difficulties than we. The Jew was a poor man and lived in a poor land. He had no such currency passing through his hands as passes through ours. He gave of his orchards and fields or he set aside one-tenth of his soil that its produce might be regarded as not his own but God's. If these men then and these men now out in those darkened lands will override this difficulty and, in spite of poverty and limitation, will do this, it is not asking or expecting too much that Christian men should do so. The charges that are laid upon us to be borne are trivial compared with the charges laid upon the Jews in the olden day.

Thirdly, *we need some practical abiding principle* like this to make sure that the principle of stewardship is a reality in our lives and that we do not inwardly find ourselves swept into self-deception. It is the easiest thing in the world for a man who does not deal with God in the matter of obligation as he does with

his fellows to find that he has not been giving God his due. I will just ask any man who is here in this room this morning who has adopted the minimum principle of the tithe if he did not discover that in the old days he was outrageously robbing God. Just exactly as we need the Sabbath for some such purpose as this to make sure of the recognition of all time as sacred to the Lord of Life, just so do we need the recognition of our tithe obligation to God in the matter of our wealth.

In the fourth place, *God never would have ordered it if it had been a mere transitory matter;* if it had not been for our good. He does not need tithes for himself. All ten tenths of our wealth He can take away if He pleases. The principle of tithe giving is needed by man. He made it clear not as something for that time only, but as something for all time. Man's moral constitution has not altered. The fact that it was good for man three thousand years ago is an evidence that it is good for man still. Our moral nature is the same across the lands and across the centuries, and the old principle was not a principle that belonged to a particular epoch; it was a principle that lay deep in human nature. That is why Mr. Ruskin speaks as he does in the "Seven Lamps of Architecture":

"And let us not now lose sight of this broad and unabrogated principle—I might say incapable of being abrogated so long as men shall receive earthly gifts from God. Of all that they have His tithe must be rendered to Him, or in so far and in so much He is forgotten; of the skill and of the treasure, of the strength and of the mind, of the time and of the toil offering must be made reverently; and if there be any difference between the Levitical and the Christian offering, it is that the latter may be just so much the wider in its range as it is typical in its meaning, as it is thankful instead of sacrificial."

Fifthly, *money is the most perilous thing* with which we have to cope, next to the baser, sensual nature. It is one of the most dangerous forces with which we have to deal. Money—we all know how perilous it is, how constantly through the New Testament the warnings are given. As Ruskin says in "Time and Tide":

"First, have you observed that all Christ's main teachings by direct order, by earnest parable, and by His own permanent emotion, regard the use and misuse of money? We might have thought, if we had been asked what a divine teacher was most likely to teach, that He would have left inferior persons to give directions about money; and Himself spoken only concerning faith and love, and the discipline of the passions, and the guilt of the crimes of soul against soul. But not so. He speaks in general terms of these. But He does not speak parables about them for all men's memory, nor permit Himself fierce indignation against them, in all men's sight. The Pharisees bring Him an adultress. He writes her forgiveness on the dust of which He had formed her. Another despised of all for known sin, He recognized as a giver of unknown love. But He acknowledges no love in buyers and sellers in His house. One should have thought there were people in that house twenty times worse than they; Caiaphas and his like—false priests, false prayer-makers, false leaders of the people—who needed putting to silence, or to flight, with darkest wrath. But the scourge is only against traffickers and thieves. The two most intense of all the parables; the two which lead the rest in love and in terror (this of the Prodigal, and of Dives) relate, both of them, to the management of riches. The practical order given to the only seeker of advice, of whom it is recorded that Christ 'loved him,' is briefly about his property. 'Sell that thou hast.'"

So it was throughout all our Lord's teaching. He realized that some of the sources of deepest peril to man in one sense lay in money, In order to escape that peril, we need the protecting grasp of some great and secure principle. Who does not know how serious this need is? We can think of friend after friend who in these last years has had wealth piled in upon him, and we have

seen the spiritual atrophy, unless he clung to some simple principle of action like this to hold him secure.

In the sixth place, *our Lord himself recognized and approved the validity of the principle of the tithe.* He said to the Scribes and Pharisees: "You give tithes, and this you ought to have done." So many times now do we say that the Old Testament laws are abrogated in Christ. The types and shadows were fulfilled and terminated in Christ, but the moral law was not terminated in Christ. None of these moral ideals did Christ abrogate. He reinforced and sanctioned every one of them, and poured upon each one of them the burden of a greater obligation. He explicitly endorsed the tithe. "You give tithes, and this you ought to have done."

Seventhly, *there is no objection that holds against the principle of the tithe that does not hold also against the principle of the Sabbath day.* Both rest on the same ground of Old Testament sanction, New Testament recognition, moral claim and adaptation. And, if the Sabbath had fallen into neglect as the tithe has done, the same arguments would be raised against its revival which are raised against the tithe. And the gains of Sabbath keeping are the gains of tithe giving, too. I leave it to every one of you if the scrupulous recognition of the Sabbath Day does not pour a holiness over a man's conception of trusteeship in regard to all his time. . . . Every argument for keeping the Sabbath Day holy upholds the principle of the tithe.

Eighth, *it is the only sure way of giving God his right share.* If we say with regard to every other obligation, "Now I will scrupulously regard that what I owe to every other creditor I will certainly pay," and then take the view that for the Lord of All we will pick up the crumbs that are left at the end, the chance is that He will get less than His right in what we have to give and spend. The only sure way of securing to the uses of God in the extension of His kingdom what it needs is to set aside carefully for Him the first tenth. I wonder sometimes whether that instinct did not account for the change of the Lord's Day from the seventh to the first day of the week. We are often hard put to give our Scriptural grounds for the change. If you rest it on any legalistic grounds, the Old Testament principle is clear—the seventh day. Why did the Christians swing around to the first? First, the memories of the resurrection; second, there was the feeling, "Perhaps I may not have the seventh day this week. I will make sure that God has His day before anybody else. The first I will give to Him." And through the years the Christian conscience has insisted that it must be so. The same instinct will govern our hearts, if we allow it, in regard to our wealth, which is only time and strength embodied in a transportable asset.

Ninth, *it is only so that the causes of Christ in the world will get what they need.* They never will get it by any mere system, never by any haphazard method, by allowing every man to whittle out his own principle; it will only be when the whole Church generously yields itself to some corporate principle that bears a definite relation to all its life. The general adoption of the principle of the tithe throughout the Church would pour into all the treasuries of the agencies of the Church and the great philanthropies and movements of charity and good will all that they would need for the work that must be done, and we shall not be likely to accomplish it in any but this simple, fundamental ethical way.

Tenth. I think every man will find, as every man who has passed through the experience can testify, that *the acceptance of a principle like this marks a distinct era of spiritual enlargement in his life.* It carries him forward and leads him out into a wider expanse. The whole thought of God's love and presence and human duty becomes more vivid. I am not speaking here out of the air. I am speaking out of the experience of many in this room who look back to such a time as marking the beginning of a new era in their lives.

In the eleventh place, *it may bring*

*the great religious expansion and awakening for which we long.*

"Bring ye the whole tithe into the storehouse, that there may be food in My house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

I suppose we have many times stumbled at Horace Bushnell's word on this subject and wondered whether for once one of the greatest spiritual voices of his time had not missed the true note when he said: "One more revival, only one more is needed, the revival of Christian stewardship, the consecration of the money power to God. When that revival comes, the Kingdom of God will come in a day." But may this not be true? Mr. Gladstone even went so far as to say: "I believe that the diffusion of the principle and practice of systematic beneficence will prove the moral specific of our age."

Lastly, I believe in this principle because, regardless of anything that will flow from it, *it is fundamentally right.* It does not matter what effect it may have on our lives, whether it pinches or cramps. We believe in it because we think it is right. I liked a letter that appeared in the *Sunday School Times* a few years ago. A number of letters had been published telling of the prosperity which had followed the adoption of tithe-giving. One man wrote that he had an utterly contrary experience from the rest, and told a long story of the struggle that he had undergone, growing harder and harder ever since he had adopted that principle. Shortly after there was a letter from Canada which said that what the last man wrote, who had done it because it was right in spite of the hardship it brought, had touched the writer as no experience of prosperity had done and he also had begun what clearly seemed to him now the thing to do because and only because it was right.

Let me lay the emphasis lastly on the rich privilege of being justified in giving at least a tenth of our income. I have a right to take all the money that comes to me and before I do anything whatever with any of it to set aside a tenth for the Lord. What a joy that brings into life, that we may simply act as banker for God with reference to this, to spend for His work. Mr. Gladstone wrote of this to a son who was then in residence at Oxford University, in which he suggested eight rules, the observance of which would be conducive to the highest interests of his son's life, literary and moral and spiritual. Among the suggestions was the following on the use of money:

"In regard to money—there is a great advantage in its methodical use. Especially is it wise to dedicate a certain portion of our means to purposes of charity and religion, and this is more easily begun in youth than in after life. The greatest advantage of making a little fund of this kind is that when we are asked to give, competition is not between self on the one hand and any charity on the other, but between the different purposes of religion and charity with one another, among which we ought to make the most careful choice. It is desirable that the tenth of our means be dedicated to God, and it tends to bring a blessing on the rest. No one can tell the richness of the blessings that come to those who thus honor the Lord with their substance."

This practice delivers one from the worry of debating every separate appeal that comes, and it makes him a free and glad trustee.

I can remember still the very hour that all this first pressed on me in 1892 in the old First Church at Auburn. Horace Pitkin, who was then a student in the theological seminary, who later died as one of the martyrs in the Boxer tempest in China, read a paper on proportionate giving and the principle of the tithe. I never had seen this truth until that morning, and it burst on me as clear as sunlight that this was the right, the privilege and the duty of Christians. And if only the Christian Church would come to it, my friends, *what could we not do?*

# The American Board at Toledo

THE one hundred and seventh annual meeting of the American Board of Commissioners for Foreign Missions was one of the most inspiring that body has ever held. Among those present were the officers, one hundred corporate members and nearly seventy-five missionaries, active or retired, who represented all fields of the Board's work except Ceylon, Bohemia, the Philippines and Spain.

A high note was struck at the very first session in the inspiring annual reports of the treasurer and the Home Secretary. The total receipts were the largest in the history of the Board, $1,207,226, showing an increase in gifts from both churches and individuals, women's societies and legacies. Yet it was pointedly stated that, even so, the average gift per member of the Congregational churches was only $1.08, and should be greatly increased.

Two outstanding features marked the Toledo meeting. One was the unusual prominence naturally given to the situation in Turkey. Nearly forty missionaries from that country were present, and eleven of these spoke from the platform.

The other feature of the meeting was the call that came for the Board to enter South America. The Committee on Co-operation in Latin America of the Panama Congress has officially invited the American Board to join the agencies already in the field of South America. Several possible fields for work, all now utterly neglected, were outlined. After a full discussion, a committee of five was appointed to make further investigation and present definite recommendations to the next meeting of the Board looking toward this new move. It is understood that the question is largely one of the best use of the funds at the Board's disposal.

The officers of the Board were all re-elected. The new recording secretaries, Dr. Oscar E. Maurer and Dr. Edward W. Capen, were in service at this meeting for the first time. From time to time the American Board Quartet deepened the spiritual tone of the sessions with helpful songs.

The next meeting of the American Board is to be held in Los Angeles, California, in connection with the meeting of the Congregational National Council, in June, 1917.

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"Being armed is a condition of evil, if a nation has no character."—*President Edward C. Moore, D.D.*

"To say that China is waking up does not begin to express it: she is pacing the floor with growing-pains."—*Rev. W. B. Stelle.*

"I have a lot of leaning toward robbers; they do things, and are not afraid. The Indian Government asks the American Board to take over the robber caste—75,000 of them. I'd rather have them than 500,000 of some other castes."—*Secretary Barton.*

"All the world is ripening for a new gospel in terms of spiritualized economics."—*Dean Edward I. Bosworth.*

# SEED THOUGHTS FOR MISSIONARY ADDRESSES

PREPARED BY REV. FRANCIS PALMER, TRENTON, NEW JERSEY

**Four Outlines for Midweek Services ***

*First Week*

"The World Call"

1. Conditions Favorable to the Spread of Christianity.
   An Accessible World—A Plastic World—A Changing World.
2. Multiplying Agencies of the Kingdom.
   Missionary Societies — National and Local.
   The Missionary Army—Preachers, Teachers, Medical Agencies.
   Missionary Money.
3. Signs of World Victories.
   Progress of Centuries.
   Social Reconstruction.
   The Native Church.

*Second Week.*

"The Challenge of a Great Task"

1. The World as a Whole—The Unity of the Race.
2. Fields Closed to Missionary Enterprise.
   Tibet — Nepal — Bhutan — Afghanistan.
3. Fields Open but Unoccupied.
   Mongolia — Manchuria — Central Asia.
4. Fields Hopefully Occupied.
   The Americas — North, Central and South.
   Asia—The Near East—Far East.
   Africa — Pagan, Mohammedan, Christian.

*Third Week.*

"America's Position in the World Conquest"

1. Strategic Location.
2. Qualities of Character Needed.
   Mechanical Genius — Public School—Home Missionary.
   Home of World Movements.
3. Resources.
   Mineral Resources—Wealth—Agricultural Products.
4. Vision and Spiritual Enterprise.

*Fourth Week.*

"The Individual's Response to the World Appeal"

1. A Program of Education—Widening the Horizon.
2. A Program of Finance—Christian Principles of Stewardship.
3. A Program of Service—Giving Self, Time, Talents.
4. A Program of Prayer—The Energizing Power of Prayer.

* Based on "The Call of the World," by W. E. Doughty. This little book furnishes "facts, big facts, human facts, related facts." Its four chapters lend themselves to a series of midweek missionary services. Assign sub-topics to qualified laymen. Furnish each with a copy of "The Call of the World." The result will be an enthusiastic layman and a vitalized prayer meeting.—F. P.

**A SERMON OUTLINE ***

**The Church's Charter**

The importance of a charter to every organization as the instrument of its rights and the guarantee of its existence. A charter might be defined as "A legal enactment by competent authority defining the purpose and privilege of the organization, imposing responsibilities, and incapable of being set aside by a lesser authority."

Matt. xxviii. 18-20, is such a charter.

1. A Legal Enactment by the Risen Christ—the Son of God, Supreme Authority.
   cf. Romans i. 4, Matt. xxviii. 18-19.
   cf. England's Magna Charta, signed by King John, delivered to the Barons of England at Runnymede, the basis of Anglo-Saxon constitutional liberty.

* Theme suggested by Dr. Wm. Hiram Foulkes.

2. A Definition of Privilege and Responsibility.
   (1) A World Task — Jerusalem, Judea, Samaria, uttermost part of the earth (Acts i. 8).
   (2) The Task Threefold.
      (a) Evangelization (Mark xvi. 15), giving each person an adequate opportunity to know and receive Christ. (cf. Means of spreading knowledge — touring, preaching, etc.)
      (b) Naturalization of Christianity (Matt. xxviii. 19, R. V.)—permanent planting of Christian churches and Christian institutions. (cf. The process of naturalizing a foreigner: (1) oath of allegiance, (2) assimilation of speech and ideals of American institutions. Christianity is naturalized when the native church reaches self-support and self-government.)
      (c) Christianization (Matt. xxviii. 20)—the application of principles to the total life of the individual and community.
3. An Act Incapable of Being Set Aside
   By human authority.
   By personal unconcern.
   By widespread indifference.
   By disbelief in missions, etc.

## IMPRESSIVE FACTS

### America's War-Gains and Relief-Gifts

Herbert Adams Gibbons, the war correspondent of the Philadelphia *Evening Telegraph*, wrote recently from Paris:

"It was gratifying to read that President Wilson had set aside October 21st and 22d as days for a national contribution to the great work of relieving the Armenians and Syrians of Asiatic Turkey. . . . It is altogether probable that among the world sufferers in the twentieth century none need help to so great an extent—and need it more urgently—than these victims of massacre and deportation. During the summer of 1916 the means of succoring them were lacking and the way to their relief seemed totally barred. There have been many signs of late that Turkey was relenting and that the Powers who blocked the way to getting supplies into the war area have revised their implacable policy. . . .

"Gifts of the American nation will be able to do for the war sufferers in Turkey what they have done for the Belgians. There may be reasons why the United States should not and could not hope to solve the problems of Europe by entering the war. But there is no reason why the nation that is profiting most from Europe's misfortune should not make a supreme humanitarian effort to save the Armenian nation, the Syrian Christians, and the Palestinian Jews. This relief effort will also be directed in the interest of the Moslem population. The cradle of our civilization and the birthland of the three great monotheistic religions call out to the New World. The response of the American people is the only hope of salvation."

### Illustrations and Thoughts

Give, give, be always giving.
Who gives not is not living.
The more you give, the more you live.
Give strength, give thought, give deeds, give pelf,
Give love, give tears and give thyself;
Give, give, be always giving.
Who gives not is not living.
The more you give, the more you live.

### The Power of the Word

The city of Wanhsien four years ago was a notorious place for anti-foreign feeling. The people would not have a copy of the Gospel as a free gift. But last year, from January to April, my fellow-workers and I sold 16,000 Gospels on the streets of that city. We sent out in the last year 69,000 Bibles, New Testaments and Scripture portions. They had begun to read it and hunger for the Gospel spread rapidly. That is the power of the Word of God.—*T. Darlington, Wanhsien, China.*

# NEWS FROM MANY LANDS

### Hebrew Christian Witness

AMERICA is the land of refuge for Hebrews. Here they find physical, social, mental, religious and financial freedom and enlarged opportunities. Why should they not also find spiritual life and liberty? This would doubtless result if Christians would exhibit toward them the spirit of Christ as eagerly as they manifest a desire for financial profit.

A vision of better things is suggested by a conference of Hebrew Christians, held last August at Port Dalhousie, Canada. There were present: Rev. S. B. Rohold of Toronto, Rev. J. I. Landsmann of England, Dr. A. R. Kuldell of Baltimore, Rev. H. L. Hellyer of Philadelphia, and Rev. Max J. Reich of Morrisville, Pa. These men organized an association called "The Hebrew Christian Witness to Israel in North America." The object of the organization is to awaken greater interest in the evangelization of Israel and to bear more effective Christian testimony to this race. It is proposed to open a headquarters, from which qualified men shall go forth from time to time, as the way opens, two by two, to reach Gentile Christians in their churches and to present the truth of Christ to the Jews in each locality. A committee of reference, composed of well-known Christians, is to be formed, and also competent agents are to be appointed to superintend the business part of the work, so that those engaged in the public testimony may not be in any way involved in collecting funds for the support of the work.

The temporary office is in the Christian Synagogue, 165 Elizabeth Street, Toronto, Ontario. The Rev. S. B. Rohold is secretary *pro tem.*

The movement is full of promise and may accomplish great things if Christians will join in the undertaking. The object is to unite forces and talents of Hebrew Christians for a more effective evangelism among Jews and Gentiles. A beginning is to be made first by two Hebrew Christians going out into smaller towns for Bible conferences and evangelistic services. If the way is opened other workers will follow.

This is a movement for Hebrew Christian evangelism by united forces, with a view to blessing Jew and Gentile and the Church of God.

### What the Jews Need

REV. H. L. HELLYER, a Hebrew Christian engaged in work for his people in Philadelphia, recently declared that nothing is more needed in work among the Jews of America than an intelligent presentation of the love of Christ. Since landing in America the Jews have seen and experienced a Christianity different from that which they used to see in such countries as Russia, Galicia, and Roumania. Thousands of them are prepared to re-examine the claims of Jesus' Messiahship, and His lordship over the lives of men. What is needed is to enlighten the Jew upon the *contents* of the Gospel message. At least ninety-eight per cent of the Jews in America have never looked into a New Testament. They have no idea what the Gospel teaches. The New Testament is never found in their homes, is forbidden in their synagogues and schools, and is condemned as a book utterly unworthy to be read or studied as a means of moral uplift.

### The Episcopal Convention, St. Louis

A NOTABLE gathering of bishops and laymen assembled for the General Convention of the Protestant Episcopal Church at St. Louis in October. The treasurer of the Board of Missions reported special receipts from the "One Day's Income" to be over $110,000. The officers of the Board were re-elected, but later Secretary Burleson was made Bishop of South Dakota.

One of the most striking resolutions adopted by the House of Deputies is for the benefit of converts from Judaism and was as follows:

"Resolved, That this House reaffirms its declaration of Christian liberty to Hebrew converts as set forth in its full reports of 1907 and 1910, assuring our Jewish brethren that they are free to observe the national rites and ceremonies of Israel when they accept Christ, according to the clear teaching of the New Testament and the practice of Christ and the apostles; and we further urge upon the whole Church to take up earnestly, with sympathy and affection, the work of winning the ancient people of God to the Kingdom and obedience of Jesus Christ."

The Woman's Auxiliary made itself responsible for raising $50,000 for the new St. Agnes' School at Kyoto, Japan. When Bishop Brent appealed for $30,000 for an industrial high school in the Philippines, $26,000 was pledged within fifty minutes. At a mass meeting in the interest of St. Luke's International Hospital, Tokyo, Japan, $32,000 was pledged toward the $96,000 necessary to complete the sum required. During the days of the convention practically $100,000 was given and promised for special needs. No previous General Convention has had such a record of generosity.

#### American Bible Society Centennial

IN celebration of the centennial of the American Bible Society, great official and union meetings, with notable speakers, have been held all over the United States and in many foreign lands during the past year. Thousands of celebrations by churches, Sunday schools, auxiliaries, colleges and seminaries have aroused interest in the great work of the society in providing and circulating the Scriptures. Scores of Church synods, conferences and associations have given place to this great event in their official programs, and the Society urges the observance of December 10th as Universal Bible Sunday.

A pageant, "The Bible Among the Nations," consisting of fifteen tableaux, showing from its earliest history the translation, printing and distribution of the Bible, was first given at Washington by the leading churches of that city and was such a great success, both educationally and religiously, that the friends of the society have urged and made it possible for its presentation in other cities.

In completing its first century of work the society reiterates the following aims: Circulate and grant Scriptures without racial or denominational discrimination throughout the United States and Latin America in the Western Hemisphere, and in six great fields of the Eastern Hemisphere; continue the great work of translating the Scriptures into languages which have them not; take the Bible to the poor, the ignorant, the untaught; to strangers, immigrants, prisoners; respond to unique openings in old fields, e. g., China and Mexico, the Philippines, the Cristobal Bible House; respond to unusual temporary needs and present international conditions, e. g., the soldiers on both sides of the Mexican border and the soldiers in Europe.

#### The Troops and Clean Living

IN connection with the Y. M. C. A. work among the troops on the Mexican border, thousands of men have signed this pledge:

"I take this step pledging my allegiance to my highest manhood, my home and to society, to lead a clean life and to help others to do so."

Members of the secretarial staff speak most enthusiastically of the Clean Living Campaign conducted by H. L. Heinzman and Dr. M. J. Exner. The results are regarded as remarkably good in the influence which has been exerted among the men.

A sergeant in the hospital corps reported that prior to a meeting addressed by Mr. Heinzman, out of sixty men in the corps an average of eight daily applied for treatment for venereal diseases. In the week following the meeting the number had dwindled to one.

#### Choir Singer a Mormon Missionary

MRS. LULU LOVELAND SHEPARD recently spoke in a Methodist church in Philadelphia and told of the 5,000 young men and women who are busy as missionaries for the Mormon church. "They go out with neither

purse nor scrip," she said, "and find little difficulty in being cared for as they go along." Then she startled her hearers by saying: "Do you Methodists know that one of these Mormon missionaries at work in Philadelphia is supported by a Methodist church? This young woman has a fine voice, and a large Methodist church in Philadelphia pays her a salary as a choir singer. So she supports herself by singing Methodist hymns on Sunday and is free to travel from door to door through the week, proselyting for the Mormon church."

#### Noteworthy Indian Resolutions

THE resolutions adopted by the Young Men's Christian Association National Indian Student Conference at Estes Park, Colorado, demonstrate the extent of Indian development. These Indians of the new generation believe that the day has arrived when every student of their race who has completed the full course of study prescribed by the Federal Indian Bureau for Indian schools should be deemed fully competent to handle his own affairs, should receive full rights of citizenship and be thrown on his own resources entirely. The moral responsibilities of guardianship of their own people these students considered in resolutions against the use of drugs; and also the practices "which prevail among some of our Indian people of participating in shows, dances and other pagan practices for the amusement of white people, thus humiliating our race and destroying its standards." These resolutions further look toward a termination of the Government wardship of the Indians and their complete merging in the general population of the country. Among other subjects of congratulation these students include the full liberty of individual choice in religion, which has been made prominent under the present national administration.

### LATIN AMERICA

#### Bull Fighting in Mexico

GENERAL CARRANZA signed a decree on October 9th prohibiting bull fighting throughout Mexico. The decree is the climax of a campaign waged by the newspaper *El Universal*, which attracted wide attention throughout the republic. In the decree General Carranza says that the Government is under obligation to stamp out customs which are opposed to culture and to aid civilization by elevating the moral level of the citizens. Bull fights are denounced as needlessly endangering the lives of men, torturing beasts, provoking sanguinary sentiments and disgracing the country. The "First Chief" adds that bull fighting causes misery to the poor, who, for a moment's enjoyment, go without the necessities of life to witness the degrading exhibition.

The penalty for infringement of the decree is a fine of $1,000 to $5,000, imprisonment of two to six months, or both.

#### A Deaf Mute Preacher in Cuba

THE Eastern Cuba Baptist Convention is noted for the spirit of evangelism. Perhaps the most striking feature of the last meeting, held at Victoria las Tunas, was the preaching of a deaf mute, a native Cuban, a layman in one of the Cuban mission churches. As soon as this deaf mute reached the Convention town he inquired if there were any deaf mutes in the place, and being told of one, at once sought out the man and began preaching the gospel of salvation to him. The result was that the man gave his heart to the Saviour. This deaf mute layman is not only a devoted church member, but is constantly preaching to the deaf mutes in his own town, and to all who understand his sign language he makes known the faith that fills his soul with joy. Superintendent Howells says this is not an exceptional case, but that this man is an example of the evangelistic spirit that is prevalent among the Cuban Christians. The Gospel means so much to them that they cannot keep still about it.

#### Rival Sunday Schools in Argentina

THE largest Spanish-speaking church in Buenos Aires had, until a few months ago, only about 140 pupils in the Sunday school. Then Rev. George

P. Howard, South American Secretary for the World's Sunday School Association, was asked to take the situation in hand, and as a result they "all caught the Sunday school vision and the attendance increased to 256." By their efforts the children are also stirring up other schools.

"One of the largest schools in Montevideo has set out to become a model school. They have put in a complete graded course, kindergarten department, three teacher-training classes, etc. They have been doing wonders, but as soon as they heard about our school in this rival city, they held a council of war, sent a letter of congratulation to the superintendent, and made up their minds that they would not let their brethren across the River Plate beat them. The days are all too short for the accomplishing of all that needs to be done."

## EUROPE

### Bibles by the Millions

THE British and Foreign Bible Society reports remarkable activity. From Berlin several hundred thousand books for German and Austrian troops, and for Russian, French and British prisoners of war, have been distributed. About 1,300,000 volumes were circulated in the Central European area. At one internment camp in France, German officers collected fourteen francs to send to the society by way of thanks for Testaments presented to them. Over half a million volumes have been presented to military hospitals in England and Wales alone. In the first twenty months of the war four and a half million volumes were distributed. China took 2,371,000 volumes and India and Ceylon 1,088,000, while the English issue was 2,700,000—just double that of two years ago. Ten new languages—eight of them in Africa—have been added to the society's list of versions, making a total of 497 languages in which the Bible, in whole or in part, is published. Last year's total issue of volumes reached the unprecedented figure of 11,059,617. The society's expenditure, $1,275,480, was, by severe economies, $65,550 below that of the previous year, while the receipts, $1,345,180, showed an increase of $11,500.

### London Mission to Chinese Sailors

A CHINESE Christian student in London is carrying on a mission for Chinese sailors in the East End. He says:

"I preach the Gospel to Chinese seamen every Sunday. The power of the Holy Spirit has touched many hearts and the number of men who have received the salvation of God has gone up to eighty. When they go away they take a Bible with them. They write and tell me how they are enjoying themselves on board. They sing songs to the praise of God and tell their fellow workers of their discovery and possession of the 'pearl of great price.' Although they may occasionally meet with persecutions, yet they stand fast joyfully in their unshakable faith in God.

"The men come to learn English and Chinese on week days. They are very keen to study. In all this work I receive invaluable help from the Salvation Army people, who are always kind to our countrymen. The work was commenced two years ago. Since then it has borne remarkable fruits."

### For the Relief of Jews

THE Russian Jews' Relief Fund Committee, established in England, has been instrumental during the first year in raising over $135,000 for the relief of suffering Russian and Polish Jews in the Eastern war zone.

The distribution of the funds has been undertaken by a committee in Petrograd, presided over by Baron Günzburg, which is officially recognized by the Russian Government. This committee has set up over 150 centres where the need is greatest, and the whole work is, therefore, under efficient supervision.

The estimated cost per refugee is two or three roubles per month. For helping refugees along their route of travel, thirty train divisions were specially organized. There were opened 12 hospitals and isolation shelters, 45 ambulances, 122 feeding centres, and 40 shelters for children.

The Million Shilling Fund, which it is now proposed to raise, will enable the Petrograd committee to provide food, clothing, shelter and medical aid for the refugees during the winter.

#### To Abolish the "Pale" in Russia

IT is reported that a bill is to be introduced in the Russian Imperial Duma abolishing the "pale" and giving the Jews the same rights as other Russians. Professor Paul Miliukov, of Moscow University, it was said, made the announcement in Petrograd on his return from England, France and Italy, where he has toured with other members of the Duma.

Professor Miliukov, whose statement is quoted, the leader of the Constitutional Democrats, has always championed equal rights for the Jews. Bills in favor of the emancipation of the Jews in Russia were introduced several times in the Duma by the progressive factions, but the reactionaries have always defeated them. By a departmental order the residence of Jews outside the "pale" is already permitted. A circular issued by Count Ignatieff, the Russian Minister of Education, abolishing the system of ballot for Jews desiring to enter the Russian secondary schools, is regarded as an excellent omen for the further enfranchisement of the Jews.

#### French Attitude Toward Prayer

EARLY in the war reports came from France that people were filling long-neglected churches and giving themselves to prayer. This, however, has apparently not continued. *Le Bon Messager,* the organ of the MacAll Mission, says: "What has become of prayer during this war? Have our churches been at prayer as much as our armies have been at battle? Have we employed our weapons spiritual with similar courage, the same faith and the same heroic patience, as our armies have shown? In the first days of the war it seemed as though this duty had been properly understood, and people had begun to pray. But it is as though the impulse were not strong enough; for it soon fell back and the prayer meetings speedily resumed the old level in point of attendance—which was very low. Has there been much family prayer since the beginning of this great conflict? Perhaps there was more for a certain period. But in this matter also there has been a slackening as the war has drawn out its weary length, as the situation has remained about stationary."

#### Roumania and the Gospel

THE Scripture Gift Mission for the past nine months has been very actively engaged in printing and circulating the Scriptures in Roumania among the mobilized troops, and the secretary has in his possession many letters of thanks from the commanders of the Roumanian army corps for the very welcome gifts to the soldiers under their command. Letters have also been received from the military colleges and the Red Cross establishments, all saying how delighted they are to receive the attractive little Gospels issued by the mission. An acknowledgment has also been sent from the Minister of Religion and Instruction, so that it can be seen that this effort of the Scripture Gift Mission has been specially favored. A royal princess has taken the matter up very keenly and is doing her utmost to get the Gospels into the hands of as many soldiers as possible. The mission has on order some 200,000 Gospels, but quite 400,000 more will be needed.

#### Work for Italian Soldiers

THE Waldensian Church has realized the new opportunities for Christian work, due to the fact that three million soldiers are massed in a comparatively small territory in the proper mood to receive and assimilate the message of the Gospel. Steps have accordingly been taken to reach as many as possible with the Word of God.

The Italian Government has nominated three Waldensian pastors as chaplains to their co-religionists in the army, with the same rank (captain), salary, privileges and duties as the chaplains of the Roman Church. They hold regular services in the trenches whenever possible, visit the wounded in the infirmaries and hospitals, comfort the dying, etc.

No other denomination has had this privilege.

A committee of assistance and relief for Italian evangelical soldiers has been organized in Turin, with the object of keeping in touch with all the Protestant soldiers. Every soldier is supplied with a New Testament, a comfort kit, and possibly woolen clothing, etc. Relief is also given to families of reservists. The weekly religious paper, *La Luce*, is sent free every week to all Protestant soldiers and all who ask for it. One full page is always devoted entirely to news from the soldiers. Professor Giovanni Rostiegno, of the Waldensian Seminary, has published a tract, "Letter to the Soldier of Italy," nearly 100,000 copies of which have already been distributed.

The colporteurs of the Immigration Bureau of the society meet the Italian reservists who have been pouring into Genoa and Naples from North America and all parts of the world, distributing copies of the Gospel among them. More than 28,000 have been distributed.

The motto of the Church this year is: "A Gospel to every soldier!"

## MOSLEM LANDS

### Reconstruction Plans in Turkey

QUALITIES of statesmanship have always been characteristic of the leaders in the missionary enterprise. A fresh illustration of this is seen in the way in which the missionaries in Turkey, even in these dark and terrible days, are looking ahead and making plans for the days of restoration and reconstruction which they believe are on their way.

The missionaries in Constantinople, after due consideration, have endorsed the following plans for which in their judgment special funds should be provided ready for use in a short time: "1. Special funds should be set apart for helping young men and young women to fit themselves for preaching and teaching in the near future. Through this we hope to get a good number in course of training at once. We judge that this work must be chiefly done in Constantinople, Brousa and Smyrna. 2. Special funds should be provided and set apart for the restoration (repairs, etc.) of school and chapel buildings, not excluding Gregorian churches. These have been, generally speaking, greatly injured and defiled and must be repaired and restored as opportunity offers. 3. Special funds should be provided for the opening of orphanages in many places to provide for the great body of orphans now needing to be gathered into homes. The Turks are trying to get these into their hands to rear as Moslems."

These plans coincide with the convictions of the Turkey missionaries now in America, most of whom are eager to go back.

### A Moslem Carpenter Converted

MISS MARY R. FLEMING, of Tabriz, Persia, sends some interesting items in a letter received some weeks ago. She says:

"In spite of the unsettled condition of the world in general and of wars and rumors of wars around us, the work at Tabriz has gone on steadily. While one of our number was itinerating in Maragha, a very interesting occurrence was the conversion of a young Mohammedan Tabriz carpenter who had gone down there to fulfil a contract for work. He had been a Bahaist, but was not satisfied with that faith and had been for some time an inquirer. He came out decidedly for Christ while we were there and has suffered some persecution for his change of faith, the persecution taking the form of a boycott, as his relatives are refusing to have any social intercourse with him, threatening to take his wife from him. His employer also refused to pay him for the work done on account of his change of faith, but he is standing firm. We found a great deal of interest among the people in the subject of religion, and the field everywhere seems more open than ever."

### The Syrian Protestant College

THE Syrian Protestant College at Beirût has had the most exciting year in its history, but, in spite of war conditions, 769 students were enrolled last

year. At the commencement last June the degree of Doctor of Laws was bestowed upon Dr. Daniel Bliss (who died a few weeks later), and at the same time the president of the board of trustees, Dr. D. Stuart Dodge, of New York City, received *in absentia* the degree of LL.D.

### Misery in Armenia

THE attention of the civilized world was called to the sufferings of the Armenians by the action of the President of the United States, who, at the request of both houses of Congress, named October 21st and 22d as Armenian and Syrian Relief Days and promptly followed up his proclamation by placing at the disposal of the American Committee for Armenian and Syrian Relief a navy collier for supplies of food and clothing. As a result of this and other efforts over one million and a half dollars has been contributed to Armenian relief by Americans in the past six months. The 100,000 Syrians in America have also given $10 per capita for the relief of their countrymen.

The terrible reports of existing conditions continue to make clear how extensive the plans for relief must be. For example, a worker in Aleppo writes from a Turkish village: "Tell our missionaries that their college children, young men and girls, are dying of hunger. To look at them breaks one's heart. Tell of the crowds of children outside crying for bread; of the many pure young girls sold for bread to the Arabian men; of the young people who are weakened by hunger, till they look like the aged. The people kill and eat the street dogs. I saw a woman who ate the clotted blood of an animal killed in the street. Up to now all ate grass, but that too is dried up."

Eyewitnesses all along the Euphrates have reported seeing the Armenian refugees still wandering by the hundreds, eating grass, herbs and locusts, and in some cases even dead animals and the flesh of human bodies.

One dollar will keep ten persons alive for one week in Asia Minor.

## INDIA, BURMA AND CEYLON

### New Home Standards in India

WHEN I visited Miss Robinson, principal of the Isabella Thoburn College, she showed me a big packet of letters and said:

"There is a new world in India. Eight thousand young men are graduating from college every year. These men don't want a mere child, a toy, for a wife; they wish companionship. All these are letters of inquiry of a matrimonial nature. We could arrange for more marriages than we have graduates, and those marriages into the most desirable families. Sometimes it seems as if I were conducting a matrimonial bureau, to supply wives for future college professors, judges, deputy collectors and all sorts of influential men."

That is it! There is a new man as well as a new woman in the Orient, and this man has a new ideal of womanhood and family life. In some cases families not Christian are setting up that characteristic Christian institution, the family meal. This alone means a revolution in the position of woman; for by Indian custom the wife, whether of high or low degree, has waited upon her husband, standing while he ate, and later has partaken alone, or with the children, the portion of food he set aside for her.—HELEN BARRETT MONTGOMERY in the *World Outlook*.

### Floods Work Havoc in India

IN a letter to the Methodist Board of Foreign Missions, Rev. George W. Briggs, of Allahabad, India, writes: "Both the Ganges and Jumna rivers, which meet at Allahabad City, have overflowed their banks. The waters are higher than at any time within the last thirty years. The rainfall at Allahabad is twenty inches in excess of normal. In certain sections of the city the water has come perilously near, while in others it has flooded houses, causing them to fall. Whole villages have been submerged or washed away. There has been great suffering and destruction at Chunar and Manikpur. When this news reaches America the rains will be over, but the suffering will not have stopped. Mouldy

grain means cholera. Flooded sections of the city cause fevers. Loss of property means poverty added to poverty. And indescribable distress will prevail. The village houses are built of adobe. Excessive rain and flood, in many instances, have caused whole villages to melt away. In our own district this means hundreds of homeless men, women and children. It means crops washed away. Their next harvest will not be gathered till April, 1917."

#### German Missions in India

GOOD news is received from the native Christian churches of the Gossner Mission in India through letters from native pastors and from the English Bishop Westcott of Chota Nagpur, who now has the supervision of the mission. The native superintendent of the Gossner Mission Press writes: "We work every one in his sphere as before and no one hinders us. All the institutions still exist; not the least change has been attempted. The work in the printing office and bindery continues as of old. Yet our income has decreased, for we do not sell as many books as before. It is very hard for me to carry on the work in the old manner. The Bishop has come to my help a little by letting me print since March 1st *The Messenger* of the S. P. G. Mission."

The Hermansburg and Leipzig Missions have given over their property rights in India to other corporations, with the consent of the British Government—the Hermansburg to the United Evangelical Lutheran Synod of Ohio and other states. Permission has been granted by the government to the Swedish Church Mission to take over the property of the Leipzig Mission on condition that they dismiss two of the missionaries—Messrs. Brutzer and Hoffman.

#### Three Years' Campaign in South India

IN the United Church of South India —which is the result of a union of Presbyterian and Congregational missions (European and American), under a constitution which preserves the best of both polities—a remarkable movement has taken place during the year. The Church has sought to rise to its opportunity in an aggressive missionary campaign, and a three years' campaign has been auspiciously begun. Each year one week is to be devoted to special personal evangelism by the members of the Church, and to prepare the Church for this work Bible study circles and systematic prayer have been entered on. Half of the communicants of the Church are now enrolled in Bible study circles, more than half are giving themselves daily to prayer for India, and the first special week of simultaneous evangelism has been held. The figures and results are impressive. During this week over 8,000 workers (6,000 men and 2,000 women) gave themselves wholly to evangelism. In 3,814 towns and villages throughout South India the campaign was carried on, 300,000 men and women heard the sound of the Gospel, and of these, 8,000 are now "enquirers," and 6,000 have decided for Christ. To the young Church itself this movement has brought a sense of unity, a flow of life, and a holy consecration, that evoke gratitude to God and cause a hopeful wonder as to whereunto this thing will grow.

### SIAM AND THE LAOS

#### Customs Change in Siam

NOT long ago a Buddhist priest in Southern Asia was not supposed even to look at a woman. When one of the sex appeared in sight he took shelter behind a big palm leaf fan. But a Presbyterian missionary says of the government examination in Siam in a government school building: "The room was full of young Buddhist priests in their best yellow robes. The girls of one of the grades were given the front bench in the rooms, with ever so many priests behind them. Priests and young girls taking the examinations together! A change indeed!"

#### Tribute to a Leper Hospital

DR. J. P. NORRIS, of the Rockefeller Foundation, recently visited the leper asylum conducted by Dr. Cort at Chieng Mai, Siam, and wrote in the

visitors' book: "I am very glad to have been able to visit this institution, which is a monument of truly religious service. The institution is much more than an asylum, an excellent hospital, well planned and built, under skilled and kind medical direction, affording treatment on modern lines to those afflicted with leprosy. Many of the cases are responding satisfactorily to treatment, and in some cases their condition warrants the belief that they will be cured. It is to be hoped that the hospital will be largely subsidized so that its usefulness may be increased and the segregation of lepers in Siam will be extended, and as a consequence leprosy be eradicated from the country within a reasonable time."

## CHINA

### New Railways for China

A ST. PAUL engineer is on his way to China to survey 1,100 miles of railroad in regions as yet untouched by rail enterprise. He will also superintend the construction and operation of the railway. The railway complete will cost about $50,000,000 and will increase the republic's total rail mileage by fifty per cent. For the first time the Chinese have put the construction on a contract basis, limiting the total cost of work undertaken. This is expected to do away with the graft notorious in many Chinese undertakings. The lines to be built have not yet been decided on, and probably a year will elapse before actual construction is begun. The railway is expected to be one of the most modern and efficient in the world.

### Five Boards United in Shantung

WITH the almost simultaneous decision of the Canadian Presbyterian Church and the American Board to join the missions which are united in Shantung Christian University at Tsinan, China, a great forward step has been taken. For a number of years the Church of England has been a member of the federation, which was formed a dozen years ago by American Presbyterians and English Baptists. In many ways this union of bodies of diverse creed and dissimilar administrative methods is one of the most remarkable on the foreign mission field.

By the Canadian Church there will be sent a professor to join the faculty of each of the three colleges of the university—arts, medical and theological. Grinnell College, Iowa, is the original source of the contribution which the American Board is preparing to make toward the university, though the Board, as already stated in the REVIEW, has agreed to give from its own funds an amount equal to the gifts of Grinnell's students, faculty and alumni, whose goal is $50,000 for endowment.

Negotiations are proceeding with still other boards looking toward enlarging the union for the benefit of Chinese young men who are connected with churches not now represented in the institution.

### A Notable Convert

HON. WEN PEI SHAN, Commissioner of Foreign Affairs in the Province of Chekiang, is a native of Tientsin, who had become a wreck, both morally and physically, when he was led to Christ and received into the Christian Church by baptism. Even his physical features show a wonderful change. Not satisfied with being saved himself, he is trying to win the other members of his family and his friends. He has started a Bible study circle for young lawyers, which is regularly attended and well conducted.

In an article he contributed to the second issue of the China Church Year Book, 1915, Mr. Wen writes: "Let it be publicly known that I have been the chief of all sinners. Though at times I wished to make a change for the better and feared the inevitable consequence of sin, I was utterly unable to do so. To reform a life of sin such as mine has been, needed a power that must be superhuman. Such a power, I now declare, can only be given by the Lord Jesus Christ. Knowledge cannot do it. Our three religions cannot do it."

### The Bible in China

IN the China Mission Year Book, Dr. Bondfield states that at a rough estimate the various Chinese versions of the Bible represent the continuous work of one man for 242 years, supposing he did nothing else. Over one hundred Europeans and Americans have given the best years of their lives to the task. At a low estimate $275,000.00 has been expended on the translation and revision of the Scriptures into Wenli, Easy Wenli and Mandarin. If the Chinese vernacular versions be added, the number of years spent by one man would be approximately 363; the number of missionaries engaged 150, and the total expenditure $400,000.00. Dr. Bondfield's brief note concludes with the words: "And it was worth while."

### A Bible Class in Tientsin

WORD occasionally comes from China that shows how Mr. Sherwood Eddy's evangelistic work is bearing fruit. Here is one case in point. A man who was impressed at the Tientsin meetings opened a Bible class in his own house, calling in a Chinese Christian to lead it. It began with five members, but gradually the neighbors were interested, books were purchased, a circulating library started and a large bright room was fitted up for the meetings. More than eighty names are now on the Bible class roll and the average attendance is forty; seven persons have been baptized, besides the whole household of the originator of the movement, and a women's class of about thirty has been started.

### Famine in China

FAMINE conditions in some districts of China, according to Dr. Charles E. Scott, of Tsingtau, are worse than in Belgium or Poland. Three years out of the last four have been famine years near Tsingtau, and the stopping of foreign businesses, added to the ruining of many Chinese firms because of war conditions, has created a fearful condition. Millions of people are driven to eat the tender leaves of trees, the last portions of dried sweet potato leaves or turnip leaves, or even thistles.

Despite these conditions, the Christians among these Chinese are giving their tithes, and are even planning for new churches. But a great majority of this district is untouched. There are villages in the mountains where the people have never seen a foreigner and have never heard of the "Jesus Doctrine." They are remarkably ready to listen. They take the missionary into their family temples, ordinarily sacred, and let him preach and live in these. One of these temples is to become a mission school.

## JAPAN—CHOSEN

### A Distinguished Japanese in America

BARON SAKATANI, former mayor of Tokyo, and one of Japan's most prominent business men, recently held a conference with officials of the World's Sunday School Association. He is one of the committee which is promoting the Tokyo Convention, toward the arrangements for which eminent Japanese are making substantial contributions because of their vision of the great service which this convention will render to religious progress and in the development of personal character. When he was in Philadelphia he visited Mr. Wanamaker's Sunday school, where the mayor presented Baron Sakatani with the American flag and the flag of the city of Philadelphia. In return the baron presented the flag of Japan. In the course of his address before the school, the baron said he believed that the great war now raging in Europe was caused by civilization putting too much weight upon the material side and forgetting the spiritual. "Japan has been making this mistake for the past sixty years," said the baron, "but now leading Japanese are feeling the necessity of emphasizing the spiritual side." He expressed his opinion that the Sunday school was the best means of filling up this gap and leading the people to see the importance of moral training. "The thing which impresses me most about the Sunday school work in America," said the baron, "is that so many successful business men are giving so

much of their time and energy to the building up of the Sunday school and so many workers are giving free service. This safeguards the future of America."

#### The Women's College in Tokyo

ONE of the significant developments in missionary policy in recent years has been the establishment of the union colleges for women in Madras, in Peking and in Nanking. It is not a simple matter for boards already overburdened with financial needs of existing institutions to start out with faith to establish these higher institutions for women. Yet it is the value of the work that these boards have already done that makes such institutions necessary. The great chain of girls' schools under missionary auspices around the world now demands the next step, the women's college.

A board has been appointed to take up the matter of the new college for the women of Japan. For many reasons it has been difficult to secure concerted action, but it is believed a plan is now under way which will result in the opening of such a college in 1917. It must be established on the highest possible basis, if it is to appeal to the Government of Japan and is to supply a higher grade of instruction than can now be furnished by government schools. Special prayer is needed at this time.—*Federation Bulletin.*

#### A Buddhist Sunday School

TWO weeks ago I visited a Buddhist Sunday school in Tsukiji and found them teaching the children, sentence by sentence, some of the old Buddhist scriptures, of which I do not think they understood much. They had two songs, and these were poorly practiced. There were about 250 children in a large room and they were kept there for two hours, with five or ten minutes' intermission. The man who gave the first talk to the children spoke for forty-five minutes, giving them an historical talk about the Russo-Japanese war and the bravery of a few of the soldiers of that war. The children were good, but, of course, did not pay very close attention. This was supposed to be a talk on loyalty, but there was no religion in it. They then asked me to speak, and I told them of the largeness of the Sunday school work in America and of the importance of following up through the week what they learned there on Sunday. They have this school only twice a month.—H. E. COLEMAN, World's Sunday School Association Field Secretary.

#### Plans for a University in Chosen

THE late Dr. Underwood was deeply interested in the movement among the Protestant churches conducting missionary work in Korea to establish a Christian university in Seoul. A promoting committee has adopted a tentative constitution and prepared financial estimates which will be submitted to the missions and boards cooperating in the work. The need for such an institution is emphasized by the fact that the intellectual atmosphere of the Imperial University is largely rationalistic and even atheistic in character.

The past year has been one of unusual progress in all lines of Christian activity in Korea. The total number of additions to all Protestant churches last year on profession of faith was 9,019. The total number of communicants in all the Protestant churches is now 110,000.

#### To Prevent "Cooling Off"

AT a helpers' meeting in the Presbyterian mission church in Andong, Korea, a couple of years ago, it was remarked that there was a noticeable "cooling off" of the church's zeal for preaching, and after much discussion it was decided to make a report each Sunday on three separate items: the number of people preached to, the number of Scriptures or Gospel portions sold to unbelievers, and the number of new believers.

In order that these reports might not be "padded," the only people counted when the helper preached to a crowd were those who appeared to be *actually listening.* If only two were listening out of a group of fifty, two would be the number preached to. In the same manner,

when books or Scripture portions were given out, only those were counted which were sold. Books given away were not reported, and no one was numbered as a new believer until he had attended church a month or six weeks and entered his name on the church roll.

The result of this method has been a steady increase. The new believers have remained about 300 for each year since the system went into effect, but the hearers have increased from 150,000 to 260,000, and the books sold from 10,000 to 12,000. Special banners are awarded the churches making the best record in each helper's circuit, and the winning church tries to hold the banner the second year.

## AFRICA

### Dr. Zwemer and the Magistrate

WHEN Dr. Zwemer visited Deir Mowas, Egypt, on a preaching trip, he met a police magistrate, an educated Moslem of marked liberality, who had become interested in a Christian orphanage in Assiut. He had translated on his own initiative an English book on the care of children, which he hoped to publish at the Nile Mission Press. This Moslem police magistrate took Dr. Zwemer to his own home to show him, as a great curiosity, a little book which had in it the flags of all the world and "certain figures relating to the Sunday schools in all the countries of the world." Going to his safe, with great ceremony he unlocked the door and took out a much used copy of the booklet published at the World's Sunday School Convention in Zurich, "The Strength of the World's Sunday School Army." Someone in Assiut who had shown it to the police magistrate had finally given it to him at his urgent request. He was greatly pleased to learn that Dr. Zwemer himself was one of the speakers at the Zurich Convention and already knew the booklet.

Then he took out of his pocketbook a leaf torn from the beginning of the flag book, bearing the poem "Others." "This," he said, "is my religion. I am a Moslem and shall continue a Moslem, but I am with you in this great thought of living for others. This little poem is wonderfully true and it is the best thing I have seen in my life."

### Refugees at Port Said

IT is over a year since there arrived in Port Said the 4,000 Armenian refugees. The problem of providing shelter and a limited supply of food for this great company of people has been handled by the British government, but the American Committee in Cairo, of which Rev. Stephen Trowbridge is secretary, has had to attend to many other wants of the refugees. Among these have been the questions of employment and spiritual guidance. Among the people various trades are found, such as carpenters, masons, comb makers, silkworm cultivators, and good weavers, but few are skilled except in such crafts as weaving and comb making. About two-thirds of the refugees, either because of their age or poor health or duties in the home, are unable to work. But to keep 600 able-bodied men from eating the bread of idleness continues to be a knotty question. At different periods some of the men have been employed in various services for the British army. During one month alone 5,400 combs were made by hand, and this with the weaving has kept many busy, although there have been serious labor difficulties.

A Sunday school has been organized for the four Protestant congregations, and there is a prospect that the Gregorians will also commence a Sunday school. Every family in which there is a member who knows how to read now has a copy of the New Testament or of the Bible, provided by the British and Foreign Bible Society. The people are deeply attached to Pastor Andreasian, and his preaching services have been crowded. Three large tents provided by the British authorities have been thrown into one, and some of the Gregorians, as well as the Protestant congregations, have attended the services. A considerable number, especially among the young people, have decided for Christ, and new life has come into the hearts of the people.

### Church Life in Nigeria

MRS. J. CRAVEN WILSON, who with her husband is engaged in missionary work under the C. M. S., sends an encouraging account of the development of the native church:

"The Ibo Christians have nobly risen to the necessity for self-support, and last half year returned all the C. M. S. grant for native workers. The church in the Niger Mission is being trained to govern itself. Provisional church councils have been formed in each district, with the superintendent as chairman, and the people are responding to this added privilege. Each congregation has its own parochial committee, and women communicants take their part, showing wonderful sense and power. Each catechist is responsible for his own church and for Sunday services, daily prayers, and four classes a week for inquirers, catechumens, confirmees and communicants. When necessary these leaders read the Burial Service, which nearly all Christians attend. The catechists have great influence and need our prayers that their spiritual life may be a bright example to their congregations.

"Twice a year all the schoolmasters and pupil teachers go out in bands for a ten days' preaching tour among the heathen. When possible, the superintendent joins the bands. In some places the educated girls hold Sunday schools for women. Every fourth Sunday the Christians at all the churches go out with their catechists for open-air preaching."

### Slavery Ended in Nigeria

MOST people have not realized that slavery existed anywhere under the British flag today, so it is a surprise to hear that an ordinance declaring the abolition of the legal status of slavery in Nigeria has been promulgated—a document which Bishop Tugwell describes as of "supreme importance." The bill enacts that "all persons heretofore or hereafter born in or brought within the Southern Provinces, and all persons born in or brought within the Northern Provinces after March 31, 1901," are declared to be free persons; that "every contract in which it is stipulated or agreed that any person shall be bought or sold, or placed in servitude, or be transferred either as a pledge or security for debt, or in any other way," shall be absolutely illegal; and that no claim for compensation from Government to persons claiming to be owners shall be recognized in respect of slaves who may acquire their freedom by virtue of the ordinance.

### Changes Among the Kaffirs

NEARLY twenty years ago, Rev. Walter Searle, then a minister in Capetown, believed that he heard God's voice to go and pioneer among unevangelized heathen. After a brief term of service in Natal, he and his wife went among the Kaffirs. He says of their work:

"We found in this wild district neither church nor manse, Christian nor scholar. We dwelt in huts, and transformed an old trading store into church and school. This has now multiplied into eight churches, where children are taught the Word and the Gospel is preached, and many converts have been gathered. A marvelous revival, marked by protracted meetings, overwhelming convictions, transporting joy and transformed lives, was given four years ago; and, commencing at the station of my son, who went forth to labor with us at the beginning, extended to Lutubene, where, away from all civilization, we have labored for seventeen years.

"The South African General Mission has had a rapid progress from Cape Town to the borders of the Belgian Congo, extending through Pondoland, Tembuland, Bomvanaland, Natal, Zululand, Tongaland, and Nyassaland beyond the River Zambesi, and is now planting new mission stations in Northwest Rhodesia and Portugal West, where we have a thousand miles of unevangelized territory to win for Christ."

### The Lord's Supper in Luanza

A LETTER from Dan Crawford describes a tour through the different stations of his mission, in company with Mr. Hoste, the director. He speaks especially of the plan to build

thirteen new schools where the Bible will be taught, and says: "We spent a great day out in the suburbs picking out likely spots for these buildings." He continues:

"Picture our gathering to keep the Supper of our Lord with a group of Africans who can quote their New Testament with the clear, crisp touch that tells you how the truth holds them as much as they hold it. It was a 'blood and bones' spot where the Table was spread—I mean, an old African Golgotha, the scene of rivers of blood shed by the tyranny of man. Yes, there it was we commemorated that other and greater Golgotha, and one of our number was a leper, a poor leper, yet she has the undying torch ablaze in her eyes! To avoid contamination, there was one little touch of realism—I mean, that beside the one common cup of communion, there was another tell-tale cup reserved for this stricken old woman. And as she drank out of her separate one as we out of our one-for-many cup there, then it was you saw how fitly symbolic it all was. For oh! yes, she with her loathsome leprosy had a cup to drink that we knew not of, a bitter draught to be drunk by her alone."

#### German Missions in Africa

THE North German Mission has received word from its station in Keta, Gold Coast, that the British government officials had made prisoners of the missionaries. The ladies of the mission were allowed to return to Germany, while Rev. Mr. Freyburger is now a prisoner with several members of the Basel Mission in Alexandra Palace, London.

Concerning the confiscation of the schools of the Berlin Mission in Transvaal and the closing of the seminary in Botschabelo by the English Government, no direct news has been received. All that is known is that the schools have been taken from the German missions and that the missionaries are not allowed to give instruction in them. The schools are now under the control of the Commissary for natives. The Hermansburg Mission is still allowed to continue its work in Zululand. In Kimberly mine work has again begun, but the workers of the Berlin Mission were not allowed to visit the compounds. The Moravian Mission in Kaffir-land is able to continue its work and has very blessed results.—*Evangelisches Missions Magazin.*

### ISLANDS OF THE PACIFIC

#### America Retains the Philippines

THE Philippine bill adopted by Congress at its recent session is a new fundamental charter of government for the Philippine Islands. A few years ago the United States Congress gave the Filipinos an elective Assembly as the popular branch of a local legislature. The new law provides for a Senate to be elected by popular vote. Under the former law the number of voters in the Philippines has been about 200,000. The new law so extends the franchise as to increase this number to about 800,000. The Philippine Commission, whose members are appointed by the President of the United States, becomes a thing of the past under the new law. There will remain, however, a Governor-General and a Vice-Governor, appointed by the President. The measure adopted contains the preamble, which declares it to be the purpose of the American people to withdraw from the Philippines when the people of the archipelago are able to conduct their government alone. No time is, however, specified.

#### Women in South Sea Heathenism

THE heathen Tanna women, of the New Hebrides Islands, are haggard and drawn in face, with disheveled hair and dirty bodies. They stand lower in popular estimation than pigs. Before the mission came, their only prospect in life was unmitigated servitude. To escape this, death by suicide was a common occurrence. The method used was to climb a tall cocoanut tree, blindfold the eyes and cast themselves down to be dashed to pieces.

On the island of Aneityum, the custom of widow strangling was common, and it was with much difficulty that the missionaries persuaded the natives to abandon it.

# THE MISSIONARY LIBRARY

OUR EASTERN QUESTION. America's Contact with the Orient and the Trend of Relations with China and Japan. Thomas F. Millard. Illus., maps, 543 pp. New York: The Century Company. $3. 1916.

This full volume is a journalistic record and judgment of Far Eastern affairs as he saw them during the Revolution and down almost to the present. Yet Mr. Millard is no ordinary journalist, as he has been for five years the editor of *The China Press* of Shanghai, and before that was correspondent for American periodicals. Like his other books, this volume is a defense of China as against Japan's encroachments and as opposed to America's highest interests, and it supplies an incentive for a watchful, positive policy on the part of Americans. Half of the chapters deal with Japan's attitude and aggressions, following three devoted to an account of the Revolution and reconstruction of China. Those discussing Japan's relation to Great Britain and the United States and her world policy are especially worth reading. Mr. Millard sees real perils to the United States; and preparedness is written large not only in Chapter XVIII, but elsewhere as well. It may be alleged that the author is an alarmist and that he sees things wrong side up, just as he has printed President Yuan's Chinese autograph on the frontispiece upside down; but if the reader will carefully study Appendixes A to Z, he will see that there is a documentary basis underlying his interpretations.

While Dr. Gulick and his addresses and books are desirable for showing Americans the Japanese side of the shield, there is undoubtedly another aspect of the Far Eastern Question, and of this Mr. Millard is a protagonistic agitator. He believes that "the China question is to Japan the most important issue in the world. By the fate of China, the fate of Japan as a world power will be decided. Turning one way, China by her bulk and greater resources in time may supersede Japan as leader in the Orient. Turning another way, China may be made to transfuse her latent strength and wealth into the veins of Japan and make Japan the most powerful empire in the world." There should be a sound moral basis for an international formula in China. That basis is equity and justice. The Hay Doctrine is its formula. That doctrine needs to be enforced. This should be done by a consortium, America leading. Such is the gist of his conclusions. His three maps are very suggestive of American possibilities and negligence. B.

THE ZULU YESTERDAY AND TO-DAY: Twenty-nine Years in South Africa. Gertrude R. Hance. Illus. 274 pp. New York, London, Edinburgh: Fleming H. Revell Co. $1.25. 1916.

A conscientiously faithful record of missionary work done during the last three decades of the nineteenth century in Natal. Miss Hance did not wish to go to Africa at the outset, but her years of intimate acquaintance with the negro there made her an ardent admirer of him, even in his unregenerate days. It abounds in incident—indeed, there is little else beyond concrete cases and experiences—but the narrative never leaves the common levels. For one who desires to know just what missionary life is in its monotonous iterations, this volume is precisely the thing. Like Dr. Nassau's "My Ogowe," Miss Hance has made the reader see the real African in his heights and in some of his depths; and she has also made clear what changes the gospel works in individuals. The various agencies in use in South Africa, from the simplest work in the kraals to the crowning accomplishments of Inanda, Amanzimtote and Wellington's Huguenot College, are likewise faithfully described, though always from the viewpoint of personal experience or observation.

Miss Hance might have made her book more valuable had she done some

generalizing and drawn upon a wider range of knowledge of the Zulu than she has employed. It was in just such fields that Evans saw in Zulu kraals and tribal government such stirring scenes as make his volume, "Black and White in Southeast Africa," so notable; and Dudley Kidd drew much of his fascinating volumes on the Kaffir from this general territory. Fidelity to actual personal missionary experiences is less desirable for the reader than a broader horizon with less of dim color. B.

PRESENT-DAY CHINA: A Narrative of a Nation's Advance. Gardner L. Harding. Illus. x, 250 pp. New York: Century Company. $1. 1916.

This is an enthusiastic visitor's book on the temper and mind of the Chinese which in his estimation produced the Revolution. Though unable to get his information through the Chinese language, he had a few English-speaking Chinese and a number of good friends among missionaries and others who supplied him with information which was true to the facts in the case. His enthusiasm for Young China has not prevented his holding a deep respect for the old régime.

Woman's part in the Revolution began with extravagances like the Amazons and "Dare to Dies" of 1911 and 1912, but later developed into such substantial help as came from Dr. Mary Chang and her nurses, she a mission-trained and trustful Christian. Sophia Chang derived her political ideas from a radically different source, Russian revolutionary in character, and was one of the conspirators of Sun Yat Sen's party. Miss Tang was president of the Peking Chinese Suffragette Society and was also a literary propagator of these ideas, and even dared to demand the vote of the early Nanking legislature. Dr. Yamei Kin did her part through medical work and her propaganda in the United States. The Y. W. C. A. likewise does its part in training women for office work, while Shanghai factories are calling girls and women into the industrial field. While all this is true, the author does not show that it is woman's contribution to anything important in the Revolution itself. Attempts at social reform, particularly through its "Evil to Good" institutions for women, according to Chinese testimony, come from the Revolution. Peking's municipal prison, with its workshops, etc., the Boys' Industrial Home and the poorhouse, were other institutions begotten of the new order. Chinese radicalism is described as seen or heard in a rickshaw orator's talk and as continued in the highest councils of the nation, of the Kuo Ming Tang party.

Yuan Shih-Kai's various transformations from President to Emperor are chronicled, including Dr. Goodnow's advice aiding in the monarchical decision. Then follow many pages of argument anent this decision which has no value in the restoration of today. China's improved financial status, Japan's threatening hegemony, arguments for Japan and against her case, a roseate future for China—provided Occidental Powers restrain Japan and if abundant railroad mileage is possible—bring the padded volume to a close with the smack of a railroad promoter as its climax. B.

THE LIFE AND WORK OF WILLIAM ALBERT MANSELL, Missionary. Rev. Lewis A. Core. Illus. xiii, map, 201 pp. Madras: Methodist Publishing House, 1914.

A strong life for India spanned the years lying between 1864 and 1913. Mansell was born of missionary parents in North India and spent his boyhood in sight of the Himalayas, where he learned the vernacular with his mother tongue—a great asset in his later work. At the "mourners' bench" at ten, he resolved to spend his life for India. Later at Ohio Wesleyan, when he completely surrendered himself to God, he turned his back to the temptation to become a professor of philosophy, taught school and secured after that the training that Boston University School of Theology so fully gives. His work in India began in 1889 and continued until his death.

The volume is valuable largely because of its detailed statements concerning this work, especially that done in

Bareilly Theological Seminary. His broad culture and power as a preacher, his happy way of living with his Indian brethren, work for young people, his inner circle of friends whom he so enjoyed and blessed, his religious life which deeply impressed his friends, are other topics which no one could so well chronicle as his classmate and fellow worker. One of Methodism's mighties passed when death called him to a rich reward.

B.

The History of the Church Missionary Society. By Eugene Stock, D.C.L. Volume IV. 8vo. 665 pp. 7*s.* 6*d.* Church Missionary Society, London. 1916.

Dr. Stock, formerly the efficient secretary of the greatest missionary organization in Great Britain, has rendered a valuable service in this supplementary volume to his monumental work. He not only completes the history of the Society to the year 1915, but includes much valuable extra missionary information. For example, he outlines the development of Africa as to the political division, the liquor traffic, slavery and other evils. He describes the founding of Gordon College at Khartum and shows both the British Government's and the missionaries' viewpoint on the question of religious instruction. Dr. Stock points out that Christian missionaries do not ask for interference with the religion of Moslems, but they do ask, "Why should the British Government forbid Christians to offer the greatest of all blessings to Moslem subjects, and why should the Government favor Islam as against Christianity?" The Koran is regularly studied and the Bible is excluded.

This history is also valuable for its illuminating references to other missionary literature and for its many personal references to missionary workers.

The marginal index is of great assistance in finding the pages where various subjects are treated. The four volumes of history are of permanent value not only to those interested in British missions, but to all who would follow the development of Christianity in Africa, China, India, Japan, Persia, Palestine and Northwest Canada. Some valuable hints are also given in the account of Missions at the Home Base.

The Trail to the Hearts of Men. By Abe Cory. Illustrated 12mo. 332 pp. Net $1.35. New York: Fleming H. Revell Co., 1916.

In the form of a somewhat melodramatic novel, Mr. Cory gives a picture of the sacrifices and trials, the ideals and successes of missionary life in China. The hero is brave and noble, and the heroine charming, though wilful. There is a villain and a scandal; also a stubborn and wealthy father. There are rescues and renunciations, hairbreadth escapes and patients nursed back to life. With all there is a wholesome love story and a good picture of missionary life.

The novel is one well calculated to awaken sympathy with missionaries and their work. The interest is sustained to the end and the missionary purpose of the story is not too pointedly emphasized. Young people will be especially interested and stimulated to noble ideals and strength of purpose.

Toys and Things. By Herbert Booth. 12mo. $1 net. George H. Doran, New York, 1916.

These are unique and apt suggestions for talks to children, but Mr. Booth points the moral too repeatedly and at too great length. Dolls, kites, tops, trains, balls, sleds, etc., are used advantageously in winning the children's interest, but many of the lesons attached are beyond the child's comprehension and experience or are otherwise inappropriate. For example, the kite is raised by the wind, which to Mr. Booth represents *adversity*, but to most thinkers would represent *power*. Speakers to little folks can adapt these thoughts and illustrated sermonettes to the best advantage by taking the objects suggested and drawing different lessons from them. The toys are here drawn from the children's realm, but many of the lessons are not. They are, however, capable of such application.

JAPAN: THE NEW WORLD-POWER. By Robert P. Porter. Illustrated. 8vo. xxiv—789 pp. $2.50 net. Oxford University Press, London and New York, 1916.

The first edition of this work appeared in 1911 under the title, "The Full Recognition of Japan." The present revised edition brings the material down to date and adds an introductory survey dealing with Japan's share in the great European war. The book is a remarkably full and able presentation of facts on the material side of Japan's progress and present condition as a world power. It is particularly rich in information as to the transition from old to new Japan, the work of reconstruction, the population, occupations, education, agriculture, the army and navy, forestry, railways, public works, constitution and laws, trade and commerce, labor and wages, changes in Korea and Manchuria, and similar topics. The author has done his work with care, and when he limits himself to reporting the facts which he has laboriously gathered, he impresses us as entirely reliable. When, however, he ventures into the realm of opinion, he makes some strange blunders and shows that he is not above prejudice. For example, it is almost grotesque to find him referring, on page 605, to the Koreans as "sea-thieves" and "semi-pirates," whose conversion into peaceful citizens "requires as much skill and firmness as to domesticate savages." He adds: "Gentle methods, kindness, and diplomacy have been tried in both instances (Korea and Formosa), only to be requited by assassination, violence and brutality. Then what the Japanese ingenuously call a 'stronger pressure' has been brought to bear, and it would be folly to deny that hard blows have been dealt alike to those who would despoil and assassinate. But when all milder measures fail, there remains but one method of dealing with armed insurgents and bloodthirsty savages, and that is to shoot them." A writer who does not have a more just comprehension of Korean character and Japanese policy than such words indicate needs to be read with caution.

Christian missionary work and the higher life and thought of the Japanese and Korean peoples are almost wholly ignored. The voluminous index does not list missions at all, and the only reference made to the missionary enterprise is a very brief one on pages 42-45, and that, save for a flippant sentence or two, relates to the Roman Catholic effort in a former century. And yet the modern missionary enterprise in Japan and Korea is one of the most conspicuous and outstanding features of the present situation and has been repeatedly recognized by the most eminent Japanese statesmen as enormously influential. That it is possible to make such a study of Japan and Korea as Mr. Porter has done without taking missions into consideration reminds one again of the famous words of Lecky in his "History of European Morals": "No more did the statesmen and the philosophers of Rome understand the character and issues of that greatest movement of all history, of which their literature takes so little notice. That the greatest religious change in the history of mankind should have taken place under the eyes of a brilliant galaxy of philosophers and historians, and that they should have treated as simply contemptible an agency which all men must now admit to have been, for good or evil, the most powerful moral lever that has ever been applied to the affairs of men, are facts well worthy of meditation in every period of religious transition."

Taking Mr. Porter's book as a whole, its point of view is that of a consular report or a report to a board of trade rather than an addition to the literature on Japan. As a report it has large value in that it presents so many material facts, with maps, charts and statistics in abundance. Thick paper, wide margins and large type have made the volume too bulky and heavy for comfortable handling. Nevertheless, every student of modern Japan will be grateful for the immense amount of hard work which the author has done in collating his facts, even though one may regret that he did not make the scope of his volume more comprehensive.

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